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DEVOTION TO THE SACRED HEART

I

In discussing devotion to the Sacred Heart, it is necessary to study the foundations of this devotion in Scripture and in the writings of the Fathers of the Church.[1] What follows is an attempt to pursue in detail the general advice given by Pope Pius XII in his Encyclical *Haurietis aquas:* "to study diligently the teachings of Scripture, the Fathers and theologians, the solid foundations on which devotion to the Sacred Heart rests."[2]

With this end in view, there are two ways in which we may approach the pages of Holy Scripture. In the first place, we can find in them, as the Holy Father himself shows in the Encyclical, an abundance of passages which serve to illustrate devotion to the Sacred Heart, and which contain hidden within them the living sources of the Saviour. Indeed, the more we meditate upon these passages of Scripture, "pondering them in our hearts," the more clearly we come to recognize in them the central meaning of God's revelation.

When, however, we study the historical development of this devotion in the writings of the Fathers and theologians of the Church, we find our attention limited to a much smaller selection of passages—those, namely, which provided them with the material of their meditations. Moreover, in comparing these passages with their accompanying interpretation, we discover that there is really

[1] Bibliographical Note: Early discussions of the Patristic doctrine are to be found in F. Suarez, *De Mysteriis Vitae Christi,* Disp. 39, sec. 10, and Disp. 41, sec. 1; R. Bellarmine, *De Sacramentis,* Lib. 11, ch. 27; C. à Lapide, *Comm. in Joannem,* XIX, 34. In more recent times, a fuller and more historical treatment has been given by A. Hamon, *Histoire de la Dévotion au S-Coeur* (Paris, 1924), II, 59-188. Many Patristic texts have been assembled by S. Tromp, "De Nativitate Ecclesiae ex Corde Jesu in Cruce," in *Gregorianum,* XIII (1932), 489 ff.; and by H. de Lubac, *Splendour of the Church* (New York, 1956), p. 31. They also appear in a recent anthology by Margaret Williams, *The Sacred Heart in the Life of the Church* (New York, 1957). Particular aspects are treated by J. Daniélou, *Sacramentum Futuri* (Paris, 1951), pp. 37-44; H. Rahner, "Die Anfänge der Herz-Jesu-Verehrung in der Väterzeit," in *Cor Salvatoris* (Freiburg, 1954), pp. 46-72; F. M. Braun, "L'Évangile de S. Jean et l'Ancienne Catéchèse Romaine," in *Revue Thomiste,* LVI (1956), 643 ff.

[2] *AAS* 48 (1956), 315.

a central stream of development, proceeding from the major text of *John* 19:34 as its principal source.

The present study, therefore, begins with this text of St. John, and then follows the stream of its interpretation in the writings of the Fathers from the earliest ages of the Church, up to the point at which it flows out into the wide sea of mediaeval devotion. This method of investigation differs, indeed, from that of most modern exegetes, who attend to the sense of Scriptural texts either in themselves or in their Jewish setting; but it is no less legitimate to seek further light from the interpretation of the Fathers, especially where they express a living tradition.[3]

Hence, after briefly considering the Scriptural text which is the principal source of this tradition, we will proceed at once to the writings of the Fathers for its fuller exposition—remembering that in their work of interpretation they, too, enjoyed a certain guidance of the Holy Spirit.[4] Not that we pretend, however, to give an exhaustive treatment of a subject that reaches to the length and breadth, to the height and depth, of Patristic thought; it is sufficient for our purpose, however, to indicate the main lines of its development in a few representative passages.

THE PIERCED SIDE OF CHRIST

The text of *John* 19:34 narrates the piercing of the side of Christ and the consequent flow of blood and water; it has an important position in the whole context of the Gospel. This importance is emphasized by the Evangelist himself, for it is precisely at this place that he interposes his own witness for the first time, and confirms it by citing two prophecies from the Old Testament.

When we turn to the Fathers, we find in them also a similar recognition of the unique importance of this event, and of the divine

[3] The need of this method is emphasized by Pope Pius XII in his Encyclical, *Divino Afflante Spiritu* (*AAS* 35 [1943], 310): "Sacrarum litterarum exegetae, memores de verbo divinitus inspirato heic agi, cujus custodia et interpretatio ab ipso Deo Ecclesiae commissa est, non minus diligenter rationem habeant explicationum et declarationum magisterii Ecclesiae, itemque explicationis a Sanctis Patribus datae."

[4] The Holy Father continues (p. 312): "Illi enim, etsi interdum eruditione profana et linguarum scientia minus instructi erant quam nostrae aetatis interpretes, pro eo tamen quod Deus in Ecclesia eis attribuit munere, suavi quadam eminent caelestium rerum perspicientia miroque mentis acumine, quibus divini eloquii profunda intime penetrant."

mystery concealed in the darkness of Calvary. By attending to their words of wonder, we learn the proper disposition of mind in which to pursue this investigation, for "the beginning of wisdom is the fear of the Lord."

Thus, St. John Chrysostom exclaims in his *Homily to the Newly-baptized Christians:*

> The soldier opened His side, broke through the wall of the holy Temple; and I have found a wondrous treasure, I delight in its gleaming riches . . . . From the side came forth blood and water. I would not have you easily pass by the secrets of such a mystery; for I have deep and mystical words to utter.[5]

A similar cry of wonder escapes the lips of St. Avitus of Vienne in his *Sermon on the Passion* a century later:

> When the side of Christ was opened, there came forth copious streams of water and blood. What deed more wonderful than this? What proof more clear? What mystery more charged with meaning?[6]

Finally, on the threshold of the Age of Scholasticism in the XII Century, we hear the echo of these expressions in the famous *Commentary on St. John's Gospel* by Abbot Rupert of Deutz:

> Let us contemplate this deed more attentively. For we must not pass over the mysterious significance of such an event, to which the Evangelist has so diligently interposed his witness and added apposite passages from the Scriptures.[7]

In the spirit of these Fathers, then, we may proceed with our study of the text itself, as it has been expounded in the long tradition of the Church. From the beginning, it is of no small significance that the first commentator is none other than the Evangelist himself. At the end of his *First Epistle* there is a clear allusion to this text of his Gospel—an allusion which is explicitly recognized by several of the Fathers. St. John declares:

> This is He Who has come by water and blood; not by water alone, but by water and blood. And it is the Spirit Who testifies that Christ is the Truth.[8]

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[5] *Catechetical Homily,* III, 17: *Sources Chrétiennes* 50, 161.

[6] *Sermo de Passione Domini* (frag): *PL* 59, 312.

[7] *Comm. in Joannem,* Lib. XIII: *PL* 169, 794.

[8] *I John,* 5:6; cf. St. Eucherius of Lyons: *Instructionum Liber,* Lib. I de Epistola Joannis: *CSEL* 31, 137.

According to a common interpretation of this passage, St. John is here contrasting two kinds of baptism. The first is that of St. John the Baptist, in water alone, which Christ received in the Jordan at the beginning of His public life. The second is that proper to Christ Himself, in water and blood, which he poured forth over the world in the hour of His death on Calvary. And on both occasions the Holy Spirit appears, giving witness that Christ is indeed the Truth, the source of eternal life for men.

This interpretation of St. John is followed by many early Fathers, who see in the sacrament of blood and water flowing from the pierced side of Christ a representation of the two kinds of baptism, in water and in blood. Between the two there is an intimate connection. As St. Thomas points out, "the passion of Christ operates in baptism of water by a certain figurative representation . . . but in baptism of blood, by an imitation of the very reality."[9]

There is a hint of this idea in Origen's *Commentary on the Book of Judges:*

> Our probation extends not only to lashes, but even to the shedding of our blood; for Christ also, Whom we follow, shed His blood for our redemption, that we might go forth washed in our own blood. It is baptism of blood alone which makes us purer than we were made by baptism of water.[10]

Its clear expression, however, occurs in the classic treatise of Tertullian on Baptism:

> We have also a second washing, that of blood, about which the Lord said: "I have a baptism to be baptized," after He had already been baptized. For He came by water and blood, as John has written, that by water He might be baptized, and by blood glorified. Then, to make us called by water and chosen by blood, He sent forth those two baptisms from the wound of His pierced side, that those who believe in His blood might first be washed by water and later by their own blood. This baptism realizes the baptism of water before its reception, and restores it when lost by sin.[11]

Other witnesses to this interpretation among the Fathers are St. Cyril of Jerusalem,[12] St. Jerome,[13] and Rufinus of Aquileia.[14]

[9] II, q. 66, art. 12.
[10] *In Libro Judicum,* Hom. VII: *PG* 12, 980.
[11] *De Baptismo,* IX, 3: *CSEL* 20, 208.
[12] *Catechesis,* III, 10; *PG* 33, 439.
[13] *Ep. LXIX* (ad Oceanum), 6: *CSEL* 54, 691.
[14] *Comm. in Symbolum XXIII: PL* 21, 361.

It also finds beautiful expression in the sermon of St. Avitus of Vienne, from which we have already quoted:

> Let us receive the water from the Lord's side, while the martyrs receive His blood; and while they are clothed with the precious purple of His blood, let us be sprinkled with the snowy water of baptism.[15]

An alternative interpretation, however, is suggested by both St. Cyril and Rufinus: that the water from Christ's side is for the washing of Christians to make them a perfect people, but His blood calls down divine vengeance on the Jews who were responsible for the Saviour's death. This is what St. Cyril says in his *Catechesis:*

> Another explanation may be given: the blood is for the Jews, the water for the Christians. On them, as on traitors, condemnation on account of the blood they shed; but for you who now believe, salvation by means of water.[16]

But this is an interpretation which reflects no constant tradition in the Church. Indeed, it only appears in these two Fathers as an alternative suggestion, in which they place no great confidence. For while it is true that the blood of Christ shed by the Jews has brought upon them their own condemnation, yet the central tradition of the Church has always associated the primary significance of the blood with the salvation of mankind.

A more common line of interpretation, which was destined to supersede that of the two kinds of baptism in mediaeval and Renaissance commentaries,[17] is that the blood represents the price of our redemption, which in turn gives efficacy to the baptismal water of regeneration. It seems to have arisen naturally after the age of

[15] Cf. note 6.

[16] *Catechesis,* XIII, 21: *PG* 33, 798.

[17] Cf. Peter Lombard: "aqua ablutionis et sanguis redemptionis" (in *Rom.* 5:14: *PL* 191, 1392); St. Albert: "iste sanguis est quo portamur ad vitam, et aqua expiationis qua regeneramur ad gratiam et salutem" (in *Jn.* 19:34: *Opera* t.XXIV); St. Thomas: "ex latere Christi fluxit aqua ad abluendum, sanguis autem ad redimendum" (III, q. 66, art. 3, ad 3), and "effectus Passionis Christi est duplex, abluere et redimere: redemit nos per sanguinem suum, item abluit sordes" (*Comm. in Mt., 26*:27); St. Bernardine of Sienna: "sanguis exivit et aqua: sanguis in redemptionem, sed etiam in ablutionem aqua defluxit" (*Sermo Quadr.* V); St. Robert Bellarmine: "haec videtur maxime literalis expositio, ut nimirum intelligamus ex Christi latere fluxisse baptismum qui omnem vim suam habet ex Christi sanguine" (*De Sacr.,* II, XXVII).

persecutions and martyrs, and may have been influenced by the presentation of baptism in connection with the blood of Christ which we find in *I Peter,* 1:1.

This idea appears in the *Sermon on the Cross of the Lord,* which is ascribed to St. Athanasius:

> He was pierced in no other part but His side, whence flowed blood and water; that just as deception had come through the woman formed from the side of Adam, so from the side of the second Adam might come the redemption and cleansing of the first—redemption by blood, and cleansing by water.[18]

But what gave it such widespread currency in the Middle Ages and later was the combined authority of the two great Doctors of the West, St. Ambrose and St. Augustine. There are two relevant passages in St. Ambrose, one from his *Commentary on St. Luke,* the other from his *Treatise on the Sacraments,* both of them well-known texts in the Middle Ages:

> From that body, incorrupt but dead, flowed forth the life of all men; water and blood came forth, the one to wash, the other to redeem. Let us therefore drink our price, that by drinking we may be redeemed.
>
> From His side there flowed water and blood. Why water? Why blood? Water to cleanse, blood to redeem.[19]

This is not unlike the interpretation given by St. Augustine in his *Commentary on St. John:*

> The blood is shed for the remission of sins. The water tempers the cup of salvation; it affords washing and drink.[20]

TWO EUCHARISTIC INTERPRETATIONS

In the above passages from St. Ambrose and St. Augustine, there are also elements of a further interpretation, closely connected with but distinct from the former, and which becomes very common among the later Fathers. This is that the blood signifies not only the price of our redemption which gives efficacy to the water of baptism, but also the Eucharistic food with which the neophyte is nourished as the completion of the baptismal ceremony.

[18] *De Cruce et Passione,* XXV: *PG* 28, 227.

[19] *Expos. in Lucam,* X, 135: *CSEL* 32, 506; *De Sacramentis,* V, 1: *CSEL* 73, 60.

[20] *Comm. in Joannem,* tr. CXX, 2: *PL* 35, 1953.

St. Ambrose himself, in fact, gives this interpretation in another passage of his *Commentary on St. Luke*—which proves that the two interpretations are not to be regarded as exclusive, but rather complementary to each other:

I also ask why we do not find Him wounded before His death, but only after His death; save that His departure was to be shown as voluntary rather than necessary, and that we might learn the mystical order —not the sacrament of the altar before baptism, but first baptism, and then the cup.[21]

Similarly, St. Augustine, in his controversy with Faustus the Manichee,[22] interprets the blood flowing from the side of Christ in terms of the Eucharist:

. . . non adhuc in sacramento spei, quo in hoc tempore consociatur Ecclesia, quamdiu bibitur quod de Christi latere manavit.

But without any doubt, the great exponent of this interpretation among the Fathers is St. John Chrysostom—to whom it is suggested by a variant reading of the text, which inverts the order of "sanguis et aqua" to make it conform with the order found in St. John's Epistle. Two passages, in particular, may serve to manifest his thought, one from the *Homily to the Newly-baptized,* already quoted, the other from his *85th Homily on St. John's Gospel:*

From His side flowed water and blood: the one a symbol of baptism, the other, of the sacred mystery. Therefore, he does not say: There came forth blood and water, but: There came forth water first and then blood, since we are first washed by baptism, and afterwards consecrated by the mystery.

This the initiated know who are regenerated by water, and nourished by His flesh and blood. Here the mysteries have their beginning; so that when you approach the awesome cup, you should come as though to drink from His side.[23]

This interpretation is also to be found in St. Cyril of Alexandria's *Commentary on the Gospel of St. John:*

[21] Cf. note 19.

[22] *Contra Faustum,* XII, 20: *PL* 42, 264.

[23] *Catechetical Homily,* III, 16: *Sources Chrétiennes* 50, 160; *Hom. in Joannem,* LXXX, 3: *PG* 32, 463.

With the lance they pierced His side, from which blood mixed with water gushed out, as an image and first-fruits of the mystical "eulogia" and holy baptism.[24]

In the West, it appears not long after in Pope St. Leo's *Letter to Flavian,* Bishop of Constantinople, on the subject of the Eutychian heresy—though further on in the same letter we also find indications of the previous interpretation:

Let him see which nature was pierced with nails and hung on the wood of the cross, and as he beholds the side of the Crucified opened by the soldier's lance, let him understand whence flowed blood and water, that the Church of God might be irrigated by baptism and the chalice.

The spirit of sanctification, the blood of redemption, and the water of baptism; these three are one, yet remain distinct, and none of them may be severed from their connection.[25]

Finally, we can see how fully this interpretation passed into the tradition of the West from a passage in one of St. Bede's homilies, which may be taken as representative of the sacramental teaching of the Middle Ages:

One of the soldiers opened His side with a lance, and at once there came forth blood and water. These are the sacraments by which the Church is born and nourished in Christ, namely the water of baptism by which she is washed from sins, and the blood of the Lord's chalice by which she is confirmed in gifts.[26]

There yet remains a further interpretation to be considered, which has reference to the Eucharist alone, where water is mixed with wine in the chalice before the consecration. This ancient ceremony reminds certain of the Fathers, not only of the presumed action of Christ at the Last Supper, but also of the piercing of His side on Calvary.

A hint of this idea appears as early as Clement of Alexandria, who speaks as follows in his *Paedogogus:*

Later on, a sacred vine put forth a cluster of grapes that was prophetic: it was a sign to those who had been led to a place of rest,

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[24] *Comm. in Joannem,* XII, 19: *PG* 74, 678.
[25] *Ep. XXVIII* (Ad Flavianum), 5: *PL* 54, 775.
[26] *Hom. II, 15* (in Ascensione Domini): *PL* 94, 177.

for the great cluster of grapes signifies the Word pressed down for our sakes. The Word, then, desired that the blood of the grape be mixed with water, even as His own blood is mixed with our salvation. Hence just as wine with water, so too is the Spirit mixed with man.[27]

Its first clear expression, however, is to be found in the well-known letter of St. Cyprian to Caecilius, and through him it became a traditional interpretation in the West, along with those which we have already noticed:

Since Christ bore us all in bearing our sins, we see how by water is understood the people, and in wine is shown forth the blood of Christ. When, therefore, water is mixed with wine in the chalice, the people are united with Christ, and the assembly of believers is joined to Him in Whom they believe.[28]

In this passage St. Cyprian does not explicitly relate the symbolism to the piercing of the side of Christ; it is St. Ambrose who makes this further important connection in his *Treatise on the Sacraments,* where he uses the catechetical form of question and answer:

On the altar chalice and bread are laid. What is put into the chalice? wine. And what else? water. But you may say to me: How then was it that Melchisedech offered wine and bread? What does this mixing of water mean? . . . At the time of the Lord's Passion, since the great sabbath was at hand, and the Lord or the [two] robbers were still living, soldiers were dispatched to give the fatal blow. When they came, they found the Lord dead. Then one of the soldiers touched His side with a lance, and from His side flowed water and blood.[29]

Even clearer is the connection made by St. Caesarius of Arles in a *Paschal Homily,* where he actually quotes from the letter of St. Cyprian:

That the wine of the Lord's blood was to be mixed with water, the Lord Himself showed us, not only by His example, but also by the manner of His Passion, when from His sacred side blood and water flowed forth at its piercing.[30]

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[27] *Paedagogus,* II, 2: *PG* 8, 410.
[28] *Ep. LXIII* (ad Caecilium), 13: *PL* 4, 383.
[29] *De Sacramentis,* V, 1: *CSEL* 73, 60.
[30] *Hom. V in Paschate: PL* 67, 1055.

THE MYSTIC BIRTH OF THE CHURCH

Further reflection on the varied significance of the sacrament of blood and water flowing from the side of Christ led many of the Fathers to draw a more general conclusion of considerable interest. This, apparently, was suggested to their minds less by St. John than by St. Paul, who speaks of Adam as the prototype of Christ in *Romans,* 5:14. It was a comparison of this passage with that concerning Christ and His Church in *Ephesians* 5:22-32 which indicated the parallel, that just as Eve was formed by God from the side of the sleeping Adam, so from the side of Christ sleeping in His Passion came forth the Church in the sacrament of blood and water.

An early instance of this interpretation is to be found in Tertullian's *De Anima:*

> If Adam was a figure of Christ, the sleep of Adam was the death of Christ Who was to fall asleep in death; that in the injury of His side might be figured the Church, the true mother of the living.[31]

In the same province of Africa, we find this thought echoed in a work entitled, *De Montibus Sina et Sion,* which has been ascribed to St. Cyprian:

> Pierced in the midst of His side, from that side blood mixed with water flowed abundantly, wherewith He built up His holy Church.[32]

About the same time in Rome, the idea again occurs in a certain *Homily on the Pasch,* whose authorship has recently been attributed to St. Hippolytus. The expressions used are highly poetic, but it is the more sober language of the African writers which was destined to endure in the tradition of the West:

> Wishing to destroy the work of the woman and to raise an obstacle to her who had previously issued from the side of Adam as bearer of death, behold, He opened His own sacred side from which there flowed blood and water, plenary signs of spiritual nuptials, of adoption and mystical regeneration.[33]

The Fathers, however, are by no means unanimous in the details of their interpretation; and in several of them the comparison is

[31] *De Anima,* XLIII, 10: *CSEL* 20, 372.
[32] *De Montibus Sina et Sion,* IX: *CSEL* 33, 115.
[33] *De Paschate,* 53: *Sources Chrétiennes* 27, 181.

either not fully developed, or developed along different lines. Thus in the *Sermon on the Cross of the Lord,* ascribed to St. Athanasius, we read:

> Blood and water flowed forth, that just as deception had come through the woman formed from the side of Adam, so from the side of the second Adam might come the redemption and cleansing of the first.[34]

Even further from the main line of this tradition are the words of St. Cyril of Jerusalem in his *Catechesis:*

> The originator of sin was the woman who was formed from the side of Adam. But Jesus when He came, bringing the grace of pardon to women as well as to men, was pierced in His side for women, so as to absolve their sin.[35]

Moreover, in the writings of St. Ambrose there appears a certain hesitation in his use of the parallel, for the interpretation which he gives in his *Commentary on St. Luke* is not the same as the one he uses in the *De Sacramentis:*

> There came forth water and blood, poured out for the life of the world. This life of the world is the rib of Christ, the rib of the second Adam. For the first Adam was made into a living soul, the last Adam into a life-giving spirit; the last Adam is Christ, the rib of Christ is the life of the Church. From His side water flowed and blood. . . . Why from the side? Because whence came the fault, thence also comes grace; the fault came through woman, and grace through Our Lord Jesus Christ.[36]

It is with St. John Chrysostom that we return to the main line of tradition, and at a deeper level than before, as in the above-quoted *Homily to the Newly-baptized:*

> From these elements holy Church is established, through the regeneration of baptism and the renewal of the Holy Spirit; I say, through baptism and the mysteries which are seen to have come forth from the side. From His side Christ built His Church, as from the side of Adam his wife Eve was brought forth. For just as from that side

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[34] Cf. note 18.

[35] Cf. note 16.

[36] *Expos. in Lucam,* II, 86: *CSEL* 32, 90; *De Sacramentis,* V, 1: *CSEL* 73, 60.

God caused woman to be procreated, so from His own side Christ gave us water and blood for the repairing of His Church.[37]

This thought he expresses with even greater detail in his *Homily on the Choice of a Wife,* where he shows its immediate derivation from the inspired Word of God:

> Just as Eve came forth from the side of Adam, so do we also from the side of Christ. This is the meaning of "from His flesh and bones." But we all know that Eve was born from the side of Adam, and this is what we clearly read in Scripture, that God sent a sleep upon him, and taking out one of his ribs built the woman; but that the Church was born from the side of Christ, where can we learn? This also Scripture indicates. For after Christ had been raised up and fixed to the cross and so breathed forth His spirit, one of the soldiers came and pierced His side, and there came forth blood and water; and from that water and blood the whole Church proceeds. He Himself bears witness, saying: "Unless a man be reborn of water and the spirit, he cannot enter into the kingdom of heaven"—where He substitutes "spirit" for "blood." And we are indeed born by the water of baptism, and nourished by blood. Do you not see, then, how we are of His flesh and bones, considering that from this blood and water we are both born and nourished? And just as while Adam was sleeping the woman was created, so when Christ was dead the Church was formed from His side.[38]

It is also the same tradition which St. Jerome records in his *Commentary on Ephesians,* 5:31—where he adds a comment of considerable interest, though it does not seem to have been followed by later generations:

> Adam prefigured Christ, and Eve the Church. For the last Adam was made into a life-giving spirit. And as from Adam and his wife the whole race of mankind is born; so from Christ and His Church is generated the whole multitude of believers, which, having become one body of the Church, is replaced in the side of Christ, filling the place of the rib, so as to form one body of a man.[39]

The fullest and most frequent use of this comparison, however, is that made by St. Augustine, who recurs to it time and again in

[37] Cf. note 5.

[38] *Quales Ducendae Sint Uxores,* III (inter *Homiliae XXV* in quaedam loca N.T.): *PG* 21, 229.

[39] *Comm. in Eph. 5:32: PL* 26, 535.

his writings, and through whom it passed definitely into the tradition of the West. In his words we recognize the influence of Tertullian, and perhaps also that of St. John Chrysostom, with whose baptismal homilies he was familiar.

There is a well-known passage at the beginning of his exposition of *Psalm* 138, where he develops his favorite theme of "totus Christus, caput et corpus" in conjunction with the two texts of *Romans* 5:12 and *Ephesians* 5:32:

> As the Apostle says, there will be two in one flesh; this is a great sacrament—I mean, in Christ and the Church. He also calls Adam a figure of the future; Who is, he says, a figure of the future. If then Adam is a figure of the future, just as from his side in sleep Eve was formed, so from the side of the Lord sleeping, that is to say dying in His Passion and pierced with the lance on the cross, the sacraments flowed forth by which the Church might be formed.[40]

Many other passages could be cited, especially from his *Commentaries on the Psalms* and on *St. John's Gospel*,[41] but it is sufficient if we add his words on the actual text of *John* 19:34:

> For this reason the first woman was made from the side of the man in his sleep, and was called the life and mother of the living. This signified a great good before the great evil of prevarication. The second Adam inclined His head and slept on the cross, that so His spouse might be formed issuing from His side in sleep.[42]

Turning to the subsequent tradition of the Western Church, it is interesting to notice how often this idea of St. Augustine is repeated by different writers, who in many cases adopt his exact words. This is what we find, for instance, in the *Historia Francorum* of St. Gregory of Tours,[43] in the *De Cognitione Baptismi* of St. Ildefonsus of Toledo,[44] and in St. Bede's *Homily on the Ascension*.[45] And the idea is finally incorporated by Walafrid Strabo in his authoritative *Glossa Ordinaria* under *Romans* 5:14:

[40] *Enarr. in Ps. 138*, 2: *PL* 37, 1785.
[41] *Enarr. in Ps. 103*, IV, 6: *PL* 37, 1381; *Comm. in Joannem*, IX, 10 and XV, 8: *PL* 35, 1463 and 1513; *Contra Faustum*, XII, 8: *PL* 42, 257.
[42] *Comm. in Joannem*, tr. CXX, 2: *PL* 35, 1953.
[43] *Historia Franconum* I, Prol. i: *PL* 71, 163.
[44] *De Cognitione Baptismi*, VII: *PL* 96, 114.
[45] *Hom. II, 15 in Ascensione: PL* 94, 177.

Adam is a figure of Christ; for just as he is the father of all according to the flesh, so is Christ according to faith; and just as Eve was formed from his side, so from the side of Christ flowed the sacraments by which the Church is saved.[46]

Here for a moment we may anticipate the course of our argument, and enter the Middle Ages proper, where we discover a noteworthy development of this idea in a sermon of St. Peter Damian, who makes an interesting connection with another idea of St. Augustine from the treatise *De Sacra Virginitate,* by comparing the Church with the person of Our Lady:

Mary is the mother of Christ, the Church is the mother of all Christian people. From Mary Christ took flesh, but the Church He produced from the flesh of His side. . . . Great, therefore, is Mary, happy mother and blessed virgin, from whose womb came the flesh of Christ, whence in turn issued the Church through water and blood. In this way, then, the Church is seen to have come from Mary also.[47]

Another interesting observation about the same time is that of the Abbot Rupert, who has the following comment on the piercing of the side of Christ in his *Commentary on St. John's Gospel:*

It was reasonable and fitting for so great a craftsman of salvation, and it enhanced the beauty of his work, that from His side in death He detached that from which the Church might be born; just as from the sleeping Adam he removed a rib for the formation of Eve. What comparison is more beautiful, more delicate, more tender than this?[48]

Finally, mention should also be made of Peter Lombard, who not long after adapted the words of the *Glossa Ordinaria* for the purpose of his own *Commentary on the Romans,*[49] since it was partly through him that the interpretation reached St. Thomas, who quotes both the Master and the *Glossa,* as well as their common source in St. Augustine, in many passages of his writings.[50] It is, moreover, largely through the influence of the Angelic Doctor that this idea still remains current among theologians, even though

[46] *Glossa in Rom. 5:14: PL* 114, 486.
[47] *Sermo 63* (de S. Joanne Apostolo): *PL* 144, 861.
[48] Cf. note 7.
[49] *Comm. in Rom. 5:14: PL* 191, 1392.
[50] I, q. 92, art. 3; III, q. 62, art. 5; III, q. 64, art. 2, ad 3; *Suppl.*, q. 17, art. 1; *Comm. in Joannem,* 19, 34.

it is sadly unfamiliar to most of the faithful today; and in recent years it has been cited in several Papal Encyclicals—the *Divinum Illud* of Leo XIII,[51] the *Mystici Corporis* of Pius XII,[52] and the present Encyclical *Haurietis Aquas*.[53]

(To be continued)

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[51] *Divinum Illud Munus* (May 9, 1897); *Lettres Apostoliques de Léon XIII*, V, 149.
[52] *Mystici Corporis Christi*. *AAS* 35 (1943), 204-207.
[53] *Haurietis Aquas*. *AAS* 48 (1956), 333.

IS THERE CONFUSION ON THE CATECHISM?

In the January, 1960, issue of *The American Ecclesiastical Review* Father Francis J. Connell, C.SS.R., asks, "Is the Baltimore Catechism Outmoded?" His answer to this question has been widely distributed to pastors and Confraternity directors throughout the country where it undoubtedly raised even more questions than the one given above. This writer would like to submit a few of the difficulties introduced into catechetical instruction by this stimulating article.

Father Connell's deep, personal interest in the Baltimore Catechism No. 2, which he drew up for publication at the invitation of the late, revered Archbishop Edwin V. O'Hara of Kansas City,[1] qualifies him to speak with more than usual authority on its behalf. However, such close association with that excellent catechism may well have limited his evaluation of the broader area of catechesis. It would seem that his vigorous defense of a well established work led him into claiming for it pedagogical virtues which it does not, and, by its very nature, cannot have. Consequently, an article intended to open the Diamond Jubilee observance of the Baltimore Catechism will probably initiate another unfortunate squabble among extremists on both sides of the question: "What is the purpose of a catechism?" The following problems at least were not resolved in Father Connell's presentation.

In the earlier part of his January, 1960, article Father Connell concedes that the catechism is incomplete as a text, but as his presentation drew to a close, he permitted his mounting enthusiasm to carry him beyond the prudent bounds he had established earlier. Perhaps for a clearer understanding of his basic position it would be well to supplement the January article with a more complete statement by the same author:

> For a Catechism is not the same as a textbook. A textbook contains substantially all that the pupil is expected to learn; but a Catechism presents only an undeveloped sketch of Catholic Doctrine. It is the task

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[1] Francis J. Connell, C.SS.R., "Catechism Revision," *The Confraternity Comes of Age* (Paterson: Confraternity Publications, 1956), p. 192.

of the teacher to expand and to explain the answers of the Catechism. We can compare a Catechism to the map used in the teaching of geography. The map merely delineates the physical features of a section of country; it could never of itself give the student an adequate notion of the geography of the region. So, too, the Catechism of itself could never give even a bright child sufficient knowledge of the Christian Faith. It must be supplemented by the detailed explanations of the teacher.[2]

I submit, then, that the catechism requires a living, stimulating teacher. As an obvious corollary, however, the average teacher does not attain that vital state without intense preparation including many supplementary teaching aids. The great army of lay teachers in our "schools of religion" today need much more than a theologically correct skeleton-outline, a handbook published for ascetically prepared religious, and a "pep talk." Over forty-two years ago Father Peter C. Yorke, a pioneer in the NCEA, delivered a dramatic address at the national convention of the then *Catholic Educational Association* which described the profound nature of thorough preparation.[3] This talk deserves re-reading. Yet such preparation, while possible in the more ordered routine of religious life, would be beyond the resources of most volunteer lay teachers.[4]

Herein, then, lies the problem of modern catechesis. The needs of the day have introduced in our land a large new regiment of workers for the cause of religious instruction. These lay teachers are ordinarily college graduates (the Catholic effort of twenty years ago did not have such auxiliaries in plenty); they have large

[2] *Ibid.*, pp. 194 ff.

[3] Peter C. Yorke, "The Teaching of Religion," *The Catholic Educational Association Bulletin*, XV (1918), 74 ff.

[4] In 1951 and the following years, the writer in conjunction with Sister M. Delphine, C.S.J., Archdiocesan Supervisor, worked out a teacher preparation supplement to the so-called New York Religion Course which was adopted from *Guiding Growth in Christian Social Living*, published by the Catechetical Guild (St. Paul 1, Minn.). Subsequently, Sister M. Joan, O.P. and Sister Nona, O.P. adopted an adjustment of this supplement in the regular editions of their New York Course. Our thinking was based on Father Yorke's teacher preparation plan of Scripture, Theology reference and handbooks in that order. Though stimulating and instructive, the plan did throw too much of a burden on many new elementary school teachers who had at least six daily preparations in other subjects to make. The lay teacher without readily available references would have even greater difficulty.

family and business responsibilities; and they have high classroom standards. They know the personal responsibility they have to the public school children committed to their care. Words that Father Yorke directed to Catholic school teachers in 1918 they have applied to themselves:

> Any Catholic school that does not give to the teaching of religion at least the same care, the same skill, and the same efficiency that it gives to other subjects is like the fig tree the Lord cursed, not only because it bears no fruit, but because its very verdure is a snare to the parents that trust it, and a fraud on the Church that maintains it.[5]

Teachers of this quality and conviction will not with docility accept the assertion that remote preparation, personal enthusiasm and a catechetical outline will arm them completely for classroom challenges. They require inspiration themselves, they want material adjusted to the age levels they must teach, and they legitimately ask if the materials currently supplied are the most effective that they could get. In ever increasing numbers they have requested still more help than they are getting currently. The catechism in itself does not give such help even to dedicated instructors.

The catechism is necessary, just as the dictionary and the encyclopedia are necessary in instruction. There must be readily available, clear, correct, and succinct statements of Catholic doctrine and commonly used terms. Perhaps the extraordinarily gifted teacher with an unusual background in semantics and general information could actually conduct a stimulating class with only a dictionary or encyclopedia, but average teachers cannot. The catechism labors under those same limitations. This does not mean that its usefulness is questioned. A standard, authoritative expression of religious truths is necessary. The Church, which has seen heresy flourish with the change of one Greek vowel, knows the importance of painstaking accuracy in doctrine. In the United States, attention to the correct use of words is further complicated by the national habit of applying different meanings to once canonically sacred terms. Those who have attempted to discuss "moral and spiritual values," or even "christian ideals," with today's public educators know something of the problem. De Tocqueville identified this tendency over 120 years ago:

[5] Yorke, *op. cit.*, p. 56.

The most common expedient employed by democratic nations to make an innovation in language consists in giving some unwonted meaning to an expression already in use. . . . An author begins by a slight deflection of a known expression from its primitive meaning, and he adopts it, thus modified, as well as he can to his subject. A second writer twists the sense of the expression in another way; a third takes possession of it for another purpose; and as there is no appeal to the sentence of a permanent tribunal which may definitely settle the signification of the word it remains in an ambiguous condition.[6]

Our land needs more than an accurate compilation of terms and doctrines. In brief, the differences between Father Connell and Father Hofinger are surely not on the question of our need of a catechism inasmuch as both have heartily endorsed such a resource.[7] I believe that the present Secretary General of the NCWC superbly treated the real problem some twenty years ago in the sixth chapter of the book he produced with Dr. Fitzpatrick: *Methods of Teaching Religion in Elementary Schools* (Milwaukee: Bruce, 1939).

The basic problems in this controversy seem to be twofold: (1) Is the present arrangement of the Baltimore Catechism unquestionably ideal? (2) Is there room for reasonable debate concerning the most effective use of the catechism? Each of these questions contains two subdivisions which deserve at least identification in the paragraphs to follow.

IS THE PRESENT ARRANGEMENT IDEAL?

The answer to the first question might well receive the attention of theologians and teachers who will be observing the 75th anniversary of the original Baltimore Catechism. Father Connell expressed some distress that Father Hofinger questioned the present arrangement of Creed, Commandments and Means of Grace, but preferred to treat the Commandments last. Yet he has admitted that the original version, which the National Office of the Confraternity will hold up for deserved honor this year, has the order

[6] Alexis De Tocqueville, "The Pervasive Influence of Democracy," in *America in Perspective,* Henry Steele Commager, editor (New York: Mentor), p. 44.

[7] Johannes Hofinger, S.J., *The Art of Teaching Christian Doctrine* (South Bend: University of Notre Dame, 1957), p. 41.

favored by Father Hofinger. Moreover, in *Acerbo Nimis* (April 15, 1905), Pope St. Pius X urged pastors to follow the Trent Catechism so that "in the space of four or five years the entire matter of the Apostles Creed, the Sacraments, the Ten Commandments, Prayer and the Precepts of the Church" should be covered. The order in the catechism then is a legitimate area of inquiry.

Within the 1941 catechism there may also be areas which could well stand re-examination not for lack of correctness but on the basis of emphasis and present day problems. Every catechism is in a sense a child of its age. Certainly a catechism prepared at the beginning of Pius XII's enormously productive pontificate might be re-examined carefully in the light of the theological and liturgical writings which appeared during his reign. It seems hard to believe that a 1941 publication has required the addition or modification of only seven questions,[8] when the world later received the *Mystici Corporis* (1943); *Divini Afflante Spiritu* (1943); *Mediator Dei* (1947); *Humani Generis* (1950); the new rules on Eucharistic fast (1953 ff.); *De Sacra Musica et Sacra Liturgia* (1958), etc.

The world itself has grown smaller in postwar years through television and jet planes, and archeology has opened up hidden chapters of the past. All of these developments have not only enriched our catechetical treasury, they have suggested changes of emphasis. Both at home and abroad, catechetical leaders are calling not for the reduction of content but an increase of emphasis on God the Father, Christ Our Model, and Liturgy.[9] In this they would seem to reflect these words of Pius XII:

> Truly in the religious crisis of our times—the gravest, perhaps, that humanity has passed through since the origins of Christianity—the reasoned and scientific exposition of the truths of faith, however efficacious it may be and is in reality, is not enough. Nor suffices the often skimpy measure of a Christian life nourished merely from conventional habits. What is necessary today is the greatness of a Chris-

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[8] *The Confraternity Comes of Age*, p. 198.

[9] For American examples the reader is referred to Killgallon-Weber, *Life in Christ* (Chicago, 720 N. Rush Street, 1958); *Our Life with God Series* (New York: W. H. Sadlier, Inc., 1958 ff.); *On Our Way Series* (New York: W. H. Sadlier, Inc., 1958 ff.); *The Religion Course* prepared by the Curriculum Committee of the Dioceses of *New York State* (St. Paul: Catechetical Guild, 1956 ff.), etc.

tianity lived in its fullness with persevering constancy; what is necessary is the vigorous and valorous host of Christian men and women who, living in the midst of the world, are ready at every instant to fight for their faith, for the law of God, for Christ, their eyes fixed on Him as a model to imitate, as a leader to follow in their apostolic work.[10]

Undoubtedly Father Connell did not plan to imply this, but his readers will too readily infer that he rejects the necessity of a great re-examination of our current catechism in the same careful, courageous manner that characterized his own work at the time the original Baltimore Catechism was celebrating its golden jubilee in the Thirties. Such an inference is unfortunate.

THE USE OF THE CATECHISM

All are agreed that in this vast, complex world one inflexible method of effective catechetical instruction is impossible. The Church in her wisdom recognizes the necessity of local initiative in Canon 1336 which leaves the responsibility for catechetical work in the hands of local ordinaries. Father Connell expressed this rule when he wrote ". . . every Bishop is free to authorize any catechisms or manuals of religious doctrine he may deem suitable."[11] In the light of this inescapable fact one is reluctant to embark too forcefully into the area of methods. Even within the limits of a typical metropolitan diocese, catechetical situations are diverse to the extreme. However, some cautions are in order if one is to get the full benefit of the current catechetical revival.

First of all, it seems paramount that professional theologians and elementary school teachers combine their distinctive gifts in a common enterprise. The theologian is accustomed to begin his presentation with a clear, concise *Thesis* which he then proceeds to dissect, prove, and apply. He may well see this as the preferred way to conduct all religious instruction. Primary grade teachers on the other hand will agree with the former rector of St. Paul Seminary that ". . . we condemn neither memorization nor the question-and-answer method. But we contend that memorizing should come not

[10] Pius XII, "Allocution to Sacred College, December 24, 1953," *The Teachings of Pope Pius XII,* editor, Michael Chinigo (London: Methuen & Co., 1958), p. 368.

[11] Connell, "Catechism Revision," p. 198.

at the beginning but at the end of the process. . . . The teacher must first supply the necessary concrete background which the catechism answer presupposes."[12]

The younger the pupil the more conscious the theologian becomes of his pedagogical limitations. Perhaps Father Heeg, S.J., most clearly understood the problem when, in the 1959 edition of his pre-First Communion text, *Jesus and I* (Loyola University Press), he gave teachers the choice of using either his time-tested method of narrative or the addition of Baltimore questions. Both the Sower method in England and the Munich method emphasize the narrative approach on this level, and even the severest critics of English and German education would not accuse those lands of practicing a softer pedagogy than that of North America. Perhaps Father Connell was a bit too harsh on Father Hofinger when the latter questioned the manner in which the catechism was presented to many still tender minds. The answer to methodology is to be sought in great part among those who must actually instruct the children. In any event there seems little reason to alter Father Yorke's judgment of 42 years ago that the great drawback they must meet who try to write a catechism is that they are expected to satisfy two classes of critics, the theologians and the teachers.[13]

The above brings the exhausted reader to a further development of this problem. Monsignor Bandas expressed it in great part when he wrote ". . . contemporary catechetical methods strive to keep three important facts in view: the irreligion of the public and state schools, the religious indifference of parents, and the progress attained in the profane pedagogical sciences."[14] To this list we might add three more elements, namely, the increasing number of college graduate volunteer teachers, the migratory tendencies of American families, and the inability of parish schools to accommodate even a majority of Catholic children. Methods which achieved magnificent results in other days when homes were stable, community climate religious and religious teachers abounded need serious re-evaluation in the Sixties. Especially must lay teachers and parents receive attractive and intelligible manuals.

[12] Rudolph G. Bandas, *Catechetical and Confraternity Methods* (St. Paul: 251 Summit Ave., 1957), p. 12.

[13] Yorke, *op. cit.*, p. 69.

[14] Rudolph G. Bandas, *Contents and Methods of Catechization* (St. Paul: 251 Summit Ave., 1957), p. 30.

In his survey of Father Hofinger's *The Art of Teaching Christian Doctrine* (South Bend: University of Notre Dame Press, 1957), Father Connell may have overlooked two significant observations. First, this distinguished foreign observer wrote, "No American Catholic ever will deny that the high standard of American Catholicism—simple faith, solid religious knowledge, fervent religious practice, generosity—is, to a great extent due to the teaching of Sisters."[15] But on the other hand, "In the United States in particular, more than in any other country of the world, through the Confraternity of Christian Doctrine, unsalaried lay teachers take a special and most important part in the Church's teaching work."[16] This high praise of our land and its instructional personnel on the elementary school level carries with it the all too clear implication that instructional material must be geared to the needs and experience of the flesh and blood teachers on hand. And these teachers will not admit, for example, that the five questions in Lesson 4 of the present *First Communion Catechism* fill their little pupils with the rich significance of Christ's life on earth, nor do the supplementary footnotes supply the spark that is missing. What they want is not less but more than they now receive. Any misunderstanding on that point should be cleared up.

A CHALLENGE FOR THEOLOGIANS

The growing army of lay instructors in our CCD presents a challenge to the theologians who are responsible for the final formulation of the official Catechism. If the professionally equipped doctors of sacred studies do not soon give place in the Catechism to certain more recent papal writings, then the zealous amateur may attempt some adaptation which could be "male sonans" at very least. In three areas, above all, this need for additional material seems particularly evident:

(1) *The place of scripture.* In 1941 our National Confraternity of Christian Doctrine issued a revised New Testament which all were urged to read. In 1943 our late Holy Father in his *Divino Afflante Spiritu* urged that the Bible be studied to inspire men and bolster doctrine, and since then scriptural studies have abounded. Yet in the present edition of the Baltimore Catechism there is not

[15] Hofinger, p. 210.
[16] *Ibid.*, p. 193.

one question on the Bible (apart from fleeting references in question 23 and in the Appendix "Why I am a Catholic"), nor does any question refer for support to the Bible. This omission becomes even more serious when relatively unskilled lay teachers attempt to compose Biblical questions and answers which should be prepared by experts. Needless to say there is also the danger of scandal to non-Catholics from such an omission in a compilation of essential Catholic teachings.

(2) *The Church.* Question 136 of the Baltimore No. 2 also strikes a disturbing note in the year 1960. The answer to the question "What Is the Church?" does not contain the name of Christ. Yet in 1943 the *Mystici Corporis* stated that "to describe this true Church of Christ . . . no name is more noble . . . than the Mystical Body of Christ." The entire tenor of that encyclical was to suggest a closer identity between Christ and His Church than Founder and Institution Founded. Once again a dangerous situation may well arise. Pedagogically prepared but theologically uncertain teachers may hazard questions and answers to a subtle doctrine (the Encyclical lists a number of easy errors) because the current Catechism includes only one question on the Mystical Body, and that at the conclusion of two whole lessons devoted to the Church. One almost gets the impression that this section of the Catechism more strongly reflects an older urgency to defend the Church's visible structure than to note its glorious internal life with and in Christ.

(3) *The Eucharistic Sacrifice.* The role of lay people at Mass may well receive some further treatment in the light of recent papal writings. This can be a theological pitfall for the technically unprepared lay teacher who does recall St. Peter's "you are a royal priesthood." The nature of lay participation in liturgical worship would seem to need fuller treatment. Moreover, the Baltimore Catechism might also describe the Holy Eucharist as a pledge of eternal glory inasmuch as the faithful receive Communion with the words "Corpus Domini nostri Jesu Christi custodiat animam tuam *in vitam aeternam.*" At present it says nothing about this glorious pledge. In brief, the present Catechism gives cause for serious theological re-study.

SOME CONCLUSIONS

The Diamond Jubilee of the Baltimore Catechism should be an occasion to spark even greater national interest in the religious

needs of America's Catholic children. Especially must grave attention be given to the increasing number of those children in our public schools. In the past two decades the changes in our land present much more challenging opportunities than did the entire five decades prior to the 1941 revision. It would be unfortunate if at this high tide of religious interest and confusing goals the Confraternity offices of our land should freeze into that fatal rigidity of matter and method which also doused the once glowing enthusiasm of the Scholastics and the Renaissance.

Toward the attainment of this noble goal the contributions of every thoughtful Catholic should be cordially and positively considered for possible value. The fruit will be not only more deeply spiritual children but a great host of solid, enthusiastic and effective lay teacher-apostles. In this common crusade mankind may well see that

> . . . not only does Christian teaching illumine the mind and enable it to attain the truth, but it inflames the will and enkindles that ardor which makes us aspire to God and unite ourselves with Him by the exercise of every virtue *(Acerbo Nimis)*.

No less a goal is worthy of our catechetical efforts.

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FR. CONNELL'S COMMENTS

There has arisen in my mind some fear that from Fr. Foudy's article the readers may conclude that because of my "mounting enthusiasm" for the present text of the Baltimore Catechism I am definitely opposed to any substantial changes. This is not the case. On March 22, 1960, weeks before I saw Fr. Foudy's article, I suggested several changes in the Catechism to the Confraternity of Christian Doctrine. On March 30, 1960 (still unaware of Fr. Foudy's comments) I had a conference with one of the officials of the Confraternity of Christian Doctrine, and we decided to suggest to the Episcopal Committee a considerable number of additions —including most of those proposed by Fr. Foudy in this article. Finally, in connection with the anticipated changes, I have pro-

posed that a complete examination be made of the contents and wording of the Catechism, with a view to make it entirely up to date. Any suggestions, either by Fr. Foudy or others interested in the Catechism, will be gratefully received and given careful consideration.

FRANCIS J. CONNELL, C.SS.R.

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for June, 1910, contributed by Fr. H. Pope, O.P., is entitled "The Biblical Commission and the Degrees It Confers." The writer, an outstanding Scripture scholar, explains in detail the requirements for the Doctorate of Sacred Scripture conferred by the Biblical Commission. The great amount of matter that must be studied before this degree is granted —languages, history, exegesis, etc., besides a lengthy dissertation— explains why the degree of Doctor of Sacred Scripture is so rarely granted. . . . An article entitled "A Poet-Bishop of Puerto Rico," from the pen of Fr. Charles Warren Currier, is an interesting account of Bernardo Valbuena, who was Bishop of San Juan from 1620 to 1627. Not all his writings have survived, but those that are extant prove him to have been a truly great poet. . . . "Belfry, Vane and Steeple" is another contribution by Fr. J. R. Fryar, on the customs of England in old Catholic times. . . . Dr. A. O'Malley writes on "The Ethics of Feticide," making a clear distinction between the direct and the indirect killing of the non-viable fetus. It is interesting to note that Dr. O'Malley had once held that the tube in which the fetus is lodged may be removed with the fetus (an opinion which is common today) but subsequently renounced this opinion because he believed it was condemned by the Holy See. . . . Fr. J. McMahon pleads for the use of visual aids in the teaching of the catechism. . . . An anonymous writer explains in detail the questions to be answered by local Ordinaries in their reports and *ad limina* visits to the Holy See. . . . Archbishop Howley, of St. John's Newfoundland, criticizes some points in the article of Fr. J. Sheahan (April, 1910) on the burial and resurrection of Christ. . . . One of the writers in the *Studies and Conferences* argues that children who have attained the age of reason but have not yet received their First Holy Communion (delayed in those days to the age of eleven or twelve) should be given the Viaticum when in danger of death.

F. J. C.

THE MASS OF THE HOLY GHOST: A COMMENTARY

The juridical and academic celebration of the Mass of the Holy Ghost is an ancient tradition, as we have pointed out elsewhere.[1] It may be noted that the Mass seems to have been initiated by Alcuin about the year 800, and that it was already an established tradition in the Law School of Bologna by about 1250; it was most intimately associated with the Church of San Domenico in Bologna. It is altogether fitting, therefore, that Catholic lawyers, law schools and bodies of jurists, as well as colleges and other academic institutions, should continue the traditional celebration of the Mass of the Holy Ghost at the beginning of the juridical and academic year, and upon other appropriate occasions.

But a tradition must be generally understood to have any validity and viability. Hence this commentary on the Mass of the Holy Ghost only as a modest attempt to further our understanding of that Mass itself.

The Votive Mass of the Holy Ghost is substantially the same as the Mass for the Feast of Pentecost. The difference between them lies in the fact that the Mass for Pentecost is fixed in the liturgical or ecclesiastical year, and it is in commemoration of the first manifestation of the Holy Ghost to and in the disciples of Jesus Christ; the Votive Mass of the Holy Ghost, on the other hand, is not in conformity with the Office of the day. It may be offered at any time during the year when a Votive Mass is allowable, and its purpose is significantly different from that of the Mass for Pentecost. We may well turn, then, from larger considerations of the Holy Ghost and the Incarnation, or of the Holy Ghost and the Church, to a reflection of "the manner and extent of the action of the Holy Ghost in individual souls,"[2] in the souls of the just. Any discussion of the Mass of the Holy Ghost should begin from a sense of the "indwelling" or union of the soul with God, attributed in a peculiar manner to the Holy Ghost.

[1] Cf. R. J. Schoeck, "Medieval Lawyers and the History of the Red Mass," in *St. Louis University Law Journal.*

[2] Pope Leo XIII, *Divinum Illud* (New York: Paulist Press Edition, 1951), pargh. 7, pp. 10-11.

It is appropriate to consider also the gifts of the Holy Ghost, bearing in mind first that "the fullness of divine gifts is in many ways a consequence of the indwelling of the Holy Ghost in the souls of the just":

> More than this, the just man, that is to say he who lives the life of divine grace, and acts by the fitting virtues as by means of faculties, has need of those seven *gifts* which are properly attributed to the Holy Ghost. By means of them the soul is furnished and strengthened so as to be able to obey more easily and promptly His voice and impulse. Wherefore these gifts are of such efficacy that they lead the just man to the highest degree of sanctity; and of such excellence that they continue to exist even in heaven, though in a more perfect way. By means of these gifts the soul is excited and encouraged to seek after and attain the evangelical beatitudes which, like the flowers that come forth in the spring-time, are the signs and harbingers of eternal beatitude. . . .[3]

And so in the Mass of the Holy Ghost (and of Pentecost) we begin in the *Introit* with the passage from the Book of Wisdom invoking the Spirit of the Lord that has filled the whole earth. As in the Mass of Pentecost so in the Votive Mass of the Holy Ghost, there is a movement from the *Introit,* with its cosmic view of the operation of the Holy Ghost, to the emphasis in the Collect on those who have been instructed by the light of the Holy Ghost:

> O God, who did teach the hearts of Thy faithful people by the light of Thy Holy Spirit, grant that by the same Spirit we may be truly wise, and ever rejoice in His consolation.

In the Collect for Pentecost the wording of the second part varies somewhat: "grant us by the same Spirit to have a right judgment in all things. . . ." We may note also that the reference to the sevenfold gifts is found only in the Sequence *(Veni, sancte Spiritus)* of the Mass for Pentecost—in the phrase *"sacrum septenarium."*

Both Epistle and Gospel of the Votive Mass are those for Pentecost: the Epistle from the *Acts of the Apostles,* 2:1-11—a book concerned more than any other book of the New Testament with the activity of the Holy Spirit of God; and the Gospel from

[3] *Ibid.,* pargh. 9, pp. 13-14.

John 14:23-31, which speaks to the function of the Paraclete as Teacher and Mentor, giving "full understanding of the teaching of Jesus."[4]

And in like manner the prayers of the Secret and the Postcommunion are petitions for the light of the Holy Ghost:

> May our hearts be cleansed, O Lord, by the inpouring of the Holy Ghost; and may He make them fruitful by the dew of His grace. . . .

The Mass of the Holy Ghost must be seen, therefore, in the context of "the indwelling and power of the Holy Ghost, and of the extent and efficiency of His action, both in the whole body of the Church and in the individual souls of its members." It is for this very reason that Pope Leo XIII reminded us "to pray to and invoke the Holy Spirit, for each one of us greatly needs His protection and His help."[5]

One may well hope for further explorations of the appropriateness of this Mass for the Christian—so ceaselessly and so intimately involved with a search for truth, especially in our times of discordant and often destructive reality. Herein lies our special need not only of the Mass of the Holy Ghost, but also of various devotions to Him, whether public or private. A medieval jurist spoke of the ancient custom in Bologna that when a particular book was finished in their lectures on law, Mass would be sung to the Holy Ghost: "It is a good custom and hence should be observed."[6]

It is because of this close link between the enlightenment granted by the Holy Ghost and the understanding required in academic and juridic circles that this devotion began. The Masses in honor of the Holy Spirit are then a starting point for the intellectual life, asking God for the necessary gift of understanding, and trusting that this gift will bring forth other fruits proper to the life of learning.

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[4] Wind and fire are, of course, traditional symbols of the Holy Spirit, as is the color of the vestments, from which the popular name of the Mass of the Holy Ghost—the "Red Mass"—is derived.

[5] Pope Leo XIII, *Divinum Illud,* pargh. 11, p. 12.

[6] Cf. C. H. Haskins, *The Renaissance of the Twelfth Century* (New York: Meridian Books, 1957), p. 204.

THE SEMINARY FACULTY MEMBER: THE SEMINARIAN'S VIEW

There is probably no educator with greater potential for good than the seminary professor. To be charged with the responsibility of raising up a royal priesthood in today's world is at once the greatest of challenges and the greatest of opportunities. Probably nothing is as vital to the growth of Christ's Church as the quality of seminary training. In a sense, everything depends on it; the priests, bishops, and popes of the future are being formed in the seminaries of today. Few would disagree with any of these obvious reflections. Were they not, after all, only some of the motives of Pope Pius XI when he urged bishops to give the finest of their clergy to the work of seminary training?

In the realm of clerical culture, however, the seminary professor is not generally perceived as having such a role to play. More often than not, his work is thought of as somewhat staid and, perhaps, dull; there is little sense of wonder, much less adventure, about his well-ordered life. The seminary professor is, in fact, sometimes classified, along with wars and earthquakes, as a necessary evil. Of all men, he is surely the most often imitated, the central object of high-spirited recollections in ecclesiastical gatherings from generation to generation, the one who seems to be "fair game" for his students in season and out. Among seminarians, who are given to conceiving of their life as an unverbalized struggle for survival, the faculty member, curiously enough, can be thought of, if only vaguely, as "the enemy."

The seminary professor, however, does represent the priesthood to the hopeful aspirants with whom he lives and on whom he is fated, for good or ill, to have a profound effect. It is interesting to let the seminary student express his views on the qualities which he feels to be desirable in priest faculty members. If the seminarian is, at least theoretically, the one to whom the professor's life is dedicated, the faculty member is presumably attentive to his needs and aspirations. It is entirely possible for any educator to be mistaken about the outlook of those under his care or influence. The accuracy with which he does understand his students may be a good measure of his effectiveness with them. Few men working

with the young, or with any other group, are able to help them unless they can somehow tune in on their "wave-length." It is a danger that the needs and problems of youth will be viewed only from the outside, that their hopes and aspirations will be interpreted only in terms of the educator's own experience. An example of this is seen in the research of Sister Margaret Burke, R.S.C.J.[1] In her study, students checked off the areas in which they felt their problems lay, and the directors of guidance programs also checked the areas where *they* felt the students' problems were. These lists were then correlated and were found to vary greatly. In most instances there was a noticeable discrepancy between the directors' evaluation of the general areas of student problems and the students' lists.

If the seminary professor is an all important catalyst in the process of priestly education, he is interested in the world of the seminarian. Yet he *could* be in error in his judgments as much as the subjects of Sister Margaret's were. One aspect of the seminarian's world is concerned with what he expects from seminary faculty members. What does the seminarian look for in the priests with whom he lives and from whom he hopes to learn of the priesthood?

Recently, we had the opportunity to investigate this in a limited way. We administered to 110 first and second year philosophy students from 14 religious groups and 23 dioceses at the Catholic University of America part of a questionnaire that had been used to sample opinions and attitudes of Belgian girls toward the Catholic priest.[2] It is reproduced below:

Read the following 10 qualities or virtues and number them (1 to 10) beginning with those you prefer most in a seminary faculty member.

..... Will power
..... Politeness
..... Understanding
..... Zeal
..... Humility
..... Sincerity
..... Hope in God
..... Respect for people
..... Abnegation regarding comfort
..... Intelligence

[1] Margaret Burke, R.S.C.J., *An Evaluation of the Guidance Services in Seven Catholic Liberal Arts Colleges for Women* (Chicago: Loyola University Press, 1951).

[2] *Lumen Vitae*, 12 (1957), 342.

The students were also asked to write a brief discursive reply on the same subject. Finally, they were asked to write a one-sentence piece of advice which they would give to a priest friend assigned to seminary work.

The results of the rankings are given below, along with the results of the rankings of the 300 Belgian high school girls (averaged).

Seminarians	*Belgian Study*
Qualities most desirable in a seminary faculty member	Qualities most desirable in a priest
1—Understanding	1—Understanding
2—Sincerity	2—Sincerity
3—Humility	3—Will Power
4—Zeal	4—Intelligence
5—Intelligence	5—Hope in God
6—Politeness	6—Humility
7—Hope in God	7—Zeal
8—Will Power	8—Respect for people
9—Respect for People	9—Abnegation regarding comfort
10—Abnegation regarding comfort	10—Politeness

It is striking to note the correspondence between the lists in the first two qualities of *understanding* and *sincerity*. The low importance of *abnegation regarding comfort* and *respect for people* on both lists shows another interesting parallel of judgments.

When the viewpoint of the seminarian is investigated it is striking that he seems to want priests to strive to do just that: be able or willing to see things from his viewpoint. What exactly does this concept of understanding mean to the seminarian? The discursive replies throw a good deal of light on this highly prized characteristic.

Seminarians would like priest faculty members to strive to see and accept them as they are, to have, in the phrase of Father Charles Curran, "an understanding heart." This implies more than just understanding *about* the seminarian; it means the ability to understand *with* him. The understanding priest makes an effort to communicate his feeling for his students. He does not view them only from the outside, or in terms of his own needs. He is at ease with the students and they are at ease with him.

An indication of the views of the seminarians themselves can be found in their own statements. One writes:

My ideal seminary faculty member would be one who is understanding in the richest sense of the term. He would be able to see his seminarians, not in terms of his own experience and reactions, but as *they* are, as *they* feel, as *they* react. He would try to acquaint himself with the seminarians' backgrounds, not out of idle curiosity but out of a desire to know everything that might be of help in understanding them. He would manifest an interest in them—not a possessive or overpowering, rather artificial cordiality, but a genuinely manly interest. He would try to remember names and would show some concern for their progress. . . . He would speak to seminarians when he met them, and he would never leave a greeting unanswered. He would not divorce himself from seminary life . . . he would not seek opportunities to escape. He would never give the impression that he is just waiting for someone to break a rule so that he can "crack down." He would never deal with seminarians merely as so many "vocations." Rather, he would appreciate each vocation as a unique *person* with his own views, strengths, and weaknesses.

A similar point of view in regard to the personal nature of each student's problems is expressed by another seminarian:

The seminary professor should also have a real concern for the individual student rather than some attitude like "Everyone goes through this period," or "This is what has helped others." Rather than tell the students these facts, he should keep them in the background as a basis for understanding how this particular person must feel now. Then he can attempt to aid the seminarian as a person with a problem which he must solve himself, rather than as a mathematical problem to which he can apply a formula worked out in the past.

A number of other students emphasized the availability of the seminary professor, a willingness to let them talk to him:

He should be, above all, approachable and understanding, never driving anybody away by his attitude or his actions. This interest means he will make himself available at almost all times and not just at his own leisure. . . .

It is a real comfort to be able to walk up to a priest, say what's on your mind and get an honest and appreciating reaction; not to have to dress up a request with fancy phrases of obeisance, etc. If a priest has understanding, he has enough. . . .

Most priests, as soon as they're ordained it seems, forget what it was like when they were in the seminary. They don't seem to understand us—which is odd, since they were once in our shoes. . . .

I would like to see a closer relation than that generally experienced between the seminary professor and the students. The professor and the student should be able to meet freely and converse openly. We are striving towards the same goal. We should not then be considered as of a real lower group, untrained and unacquainted with their ideas and ideals. The professor then should not have to be on his guard lest he let the seminarians in on too much. . . .

Still others laid emphasis on the Christian virtue of love that they look for in their teachers:

True Christ-like love is most easily displayed in the priest's true understanding of a seminarian and his problems and a deep sincerity in desiring to help him to become a priest. . . .

I think he should really try to show that he loves the students. There is no one as effective as someone really in love. . . .

One who is in all things a man! . . .

What is needed is not merely an ascetic—for he may for all this be entirely closed to other people. True, well-established virtues can exert a very beneficial influence on students, but how will they ever come to know about them if the priest is not understanding? Only through understanding can a truly favorable atmosphere for development and advancement be achieved in the seminary. . . .

Sincerity was also a primary consideration in evaluating the qualities of a seminary teacher:

I think sincerity is an all-inclusive virtue in the sense that no matter what a teacher is, he must avoid trying to fool his students into thinking he is anything else. . . .

The only virtue I would place above the others is understanding. After all, a priest is ordained for others, and if he can't understand others. . . .

I feel the most desirable quality is that of understanding because a teacher or a director must see the viewpoint of the one he is helping and not put a personal interpretation on everything. . . .

One seminarian expressed his views by indicating the qualities he would *not* like to see in his professors:

Perhaps I can express what I mean from the negative angle. I don't like a faculty member who gives me the impression that he is around merely to impart knowledge in the classroom and you are just one of many he is subjected to dealing with. Such a faculty member would seldom, if ever, go out of his way to show an interest in me or bother to be friendly. . . . I like a faculty member who is seen often among the students and who shows an interest, an enjoyment, in dealing with them.

Some excerpts from the phrases of advice that were solicited also illumine the seminarian's attitude toward the work of the faculty member. Some examples of the advice the seminarians would give to a friend who is joining a seminary faculty follow:

"Be yourself!"
"Feel free to mingle with the students."
"Don't make any conscious effort to impress the students."
"Don't try to make them ideal seminarians; take them as they are."
"Evince a sincere interest in the students."
"Love the seminarians!"
"Pal; don't place yourself in an ivory tower, and really give the students something to learn!"
"One thing a faculty member should be at all times: a priest."

As might be expected, these bits of advice repeat the concern for understanding mentioned above:

"Be open to the students!"
"Don't operate on the basis of pre-conceived ideas!"
"Know your subject, know yourself, know the students."
"Be patient and try to know and appreciate the students as individuals."
"Accept the student as he is, not trying to remake him according to your idea, but let him be what God wants."
"Know your students; be available to them; understand them."
"Always be approachable. Nobody is always in a good mood, but try anyway!"

Others tended to emphasize the type of relationship that ought to exist between seminarian and the priest faculty-member:

"Reflect in your actions the love you are always talking about."
"Be understanding."
"Practice what you preach."
"Be sincere, be yourself. Remember, there are other people too."

"Your job is to help the students attain *their* goals, not yours."

"Sincerely seek the good in and the good for those under your care."

"Be a father, a friend, a counselor, a companion and a guide to those under your care."

"Devote yourself to your students, not to a lot of outside things."

"Put yourself in your students' shoes!"

"Never underestimate your effect on the students, both for good and for bad."

Several students who took part in the survey appended other qualities which they felt were highly desirable in the seminary faculty member. The two which emerged most clearly were (1) a sense of humor, and (2) constancy. Typical of the comments about the first of these are the following:

He should have a lively sense of humor. He does not have to be a guffawing back-slapper, but a priest whose geniality mirrors the deep hope and joy that his whole priestly life should be immersed in. . . .

Whether it is because they are afraid to unbend or because they have a need to preserve a certain sense of dignity, too many profs fail to see the incongruities of life, which, to me at least, are one of the saving factors that make seminary life bearable. . . .

As to the notion of constancy, a similar emphasis is placed upon stability and an even manner of life:

Another virtue necessary is consistency. The contrary situation so often pops up. "Never do that, you never know when he might be in a bad mood.". . .

Too many profs are as changeable as the weather. . . .

Nothing makes you feel so uncertain as the faculty member who is unpredictable in his reactions. One day he is friendly, the next aloof. You can hardly be yourself, when you have to put on an act to match the prevailing mood of the teacher. . . .

In another study, carried out in France on the subject: "What Youth Thinks of Priests and the Religious Life,"[3] with 300 girls and 300 boys of secondary-school age, the same emphasis on human and understanding qualities was found. These points about the students' image of the priest clearly emerged:

[3] Pierre Babin, O.M.I., *Lumen Vitae*, 8 (1953), 639-653.

> The values of "incarnation" prevail in most minds over those of transcendence and separation. . . . The priest is first and foremost "the friend of man," the priest is "he who associates with their lives."

This notion of "incarnation," according to the study, implied the following values:

a) Receptive to all that is human
b) Adaptable to human interests
c) One with all men through love

It is certainly significant that there is such a parallel in the attitudes uncovered by these different studies. It might be interesting to note parenthetically one of the results of our own experience in testing hundreds of seminarians with what is known as a sentence-completion test. In such a test the subject is asked to complete a series of partial sentences with a notion that is meaningful for him. One of the partial sentences is: *The priest I know best.* . . . In almost every case, seminarians, although they have been living intimately with faculty members for a number of years, will complete the sentence with some such phrase as "The curate at home." The priest to whom they feel closest is often someone they have not seen in years, or whom they see only intermittently at vacation times. Why, one might ask, should this be? Why is there a relaxed, wholesome, and enduring relationship of this kind elsewhere, and so little of it with priest faculty members?

The implications of this brief study and the presentation of conclusions cannot be treated adequately here. It is designed to *ask* rather than answer questions. Many of the familiar attitudinal positions of faculty members may well be evaluated in the light of it. Is, after all, "aloofness" the virtue that many have made of it? Is it really wise to say "You must not smile until Christmas," or "Who cares what the students think anyway?" It would seem, given the results of this inquiry, that the faculty member must care very deeply about what the students say in order to be effective with them.

If seminary education is one of the most important and sensitive areas in the Church today, it is important to listen carefully to the voices of the seminarians. It is not just idealistic speculation to wonder whether the growth of the Mystical Body of Christ in this world hangs in the balance. It is surely appropriate, in an age where self-evaluation studies of seminaries are increasingly com-

mon, to discuss the work of the faculty member and the possible ways in which it can be more fruitful. In the last analysis, the seminarians only seem to be saying as a group what one individual put in this way: We want to follow your lead, we want to be close to you, we want to learn what it means to be "Another Christ" from living with you. Try to understand us and we will respond generously to your way of saying, "Be imitators of me as I am of Jesus Christ."

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THE STATURE OF KNOX

When Monsignor Ronald Knox died August 24, 1957, one of the most brilliant minds and one of the most forceful characters of our day was taken from among us. Whatever one may say about him, one cannot deny the fact: he *was* great. Writing in the *Catholic Biblical Quarterly*—and in a highly critical article at that—John F. McConnell puts the matter this way:

> His towering achievement suffers almost as little damage from even successful sniping at details as the Empire State building does from a firecracker. It is, in fact, like the Empire State in another way: You are at liberty to dislike skyscrapers . . . but not to deny that the Empire State is a splendid one. You may think that the men of the future will show their good sense by rejecting this type of architecture, but the Empire State will remain, in memory at least, a glorious realization of a mistaken ideal. Likewise, you are at liberty to think that the Monsignor was misguided when he framed the principles for this translation of the Bible, but not to deny that he carried them out with incomparable success; you may prove that his work was a move in the wrong direction, but it will remain the stride of a giant.[1]

It seems to be almost the trademark of the Monsignor that anyone who has really come to know him and his work at all is most often either very much for him or very much against him. Whether he stirs you to high admiration or whether he awakens in you rather contrary emotions you will usually find it hard to remain indifferent to him. What sort of man was he?

When Monsignor Knox entered the Catholic Church in 1917, he made the good news known to his friend, Father C. C. Martindale, by simply sending him a reference to this particular line from the sixth book of Vergil's *Aeneid: "Jam tandem Italiae fugientis prendimus oras."*

Knox was not always a Catholic. For the first twenty-nine years of his life, he was a member of the Anglican Communion in which his father was a bishop. It took nearly thirty years of spiritual and intellectual development to reach the point of conversion and this

[1] John F. McConnell, "Monsignor Knox, Malleus Exegetarum," in *The Catholic Biblical Quarterly*, 9 (1947), 155 ff.

passage from darkness to light he likens to the passage of Aeneas from Troy to Rome. And so we have the autobiography of his conversion, *A Spiritual Aeneid*.[2] The epic of Vergil has special significance, too, for him since it was on the night before his reception into the Church at the monastery of Farnborough that he finished reading this classic. For him, every detail from the great poet becomes an allegorical counterpart for some detail of his own life. Troy, he tells us, is that undisturbed and, in a sense, unreflective religion. The Greeks are the doubts which overthrow it. And so it goes, detail for detail until, at last, Rome is Rome.

The *Spiritual Aeneid* is the best source of biographical material available on Knox and though it is for the most part a dispassionate account of his life, it does give us satisfying insights into the psychology of the man whose position in the Catholic world today is so controverted.

The youngest of six children, Ronald Arbuthnott Knox was born in the year 1888. He lost his mother quite early, but otherwise he lived a rather quiet and normal life during his first twelve years. This period was spent under the benevolent aegis of a very strongly Evangelical brand of Anglicanism. He seems to have been thoroughly happy at this time, but even here religion began to play the major role in his life which it would continue to do for the rest of his years. At this time, he wrote a prayer which, he informs us, he recited faithfully each day as he came to chapel: "O God, I thank thee that thou hast heard all my prayers, and I pray thee that thou wilt forgive me for all my sins, and that the hymns may be nice, and that I may attend to-day, and ever hereafter. Amen."

In 1900 he went to Eton for his public school training; this was followed by college at Balliol, Oxford. He completed his clerical studies at Trinity and was subsequently ordained. It was during these years that his spiritual and psychological faculties developed along those lines which would lead him finally one day to Rome. Such questions as the status of the Church of England, its relation to Rome, and the like, were ever before his mind. Yet it was not till 1915, shortly before his conversion, that he began to experience any real doubts about the security of his position and that of his Church.

[2] Ronald A. Knox, *A Spiritual Aeneid* (Westminster, Md.: Newman, 1948).

In his earlier years, Knox had been a rather orthodox Anglican, but by the time of those first serious doubts in 1915, his views had evolved to a position which caused him to be looked upon as a renegade by a great number of his colleagues—a renegade to such a point that despite the prominence of his position, certain priests of his Communion would not let him into their pulpits. The bishop of St. Alban's, just north of London, had actually forbidden him to minister at all in his diocese.

To put it plainly, Knox had become a Tractarian. At the time of Newman's death, Ronald Knox was already two years old. The Church of England in the early 1900's had stopped staggering from the blow given it by the mass defection a few decades before, but its jaw still smarted—tender to the slightest touch—as High Church and Broad Church and Evangelicals dug deeper into their newly found positions.

Certainly the Monsignor's upbringing had been Evangelical and the indecisive years at Eton had done little to change this. During his last year at Eton, however, he came upon *The Light Invisible,* written by Robert Hugh Benson shortly before he had become a Catholic. On Christmas Day he read the whole book and the first outpost had been taken. Later that same school year, he came on Wakeman's *History of the Church of England.* The book was solidly Anglican, but it moved steadily toward the Oxford Movement itself as a climax. He tells us himself how it affected him:

> I read and was carried off my feet; I lived through the early struggles, followed breathlessly the story of *Tracts for the Times,* trembled for Newman, mourned for him as lost to the Church, and rose with the knowledge that somewhere, beyond the circles I moved in, there was a Cause for which clergymen had been sent to prison, a Bishop censured, noble lives spent; a Cause which could be mine.[3]

In ceremonies, Knox had become a ritualist. True to his Tractarian ancestors, he preferred such a position not merely for the type of worship itself but because it manifested itself as an application of his new general views of the Church of England. He did look upon Rome as the head and center of Christianity. The Reformation he considered regrettable — something that should

[3] *Ibid.,* p. 37.

never have happened. Yet here we were. It was a *fait accompli.* We are in an unfortunate position, yet we must make the best of it. Parenthetically, let it be noted that throughout, there were no scruples regarding the validity of his priesthood, consecrations in the Church of England, and the like.

In general, he adopted a policy which, to the more conservative Anglican mind, appeared to be a continual flirting with Rome. Yet such in reality was not the case. He recited the Breviary daily in Latin, said his Mass as nearly as possible to the way a Catholic priest does; he looked upon various obligations as binding morally for the perplexing reason that the Catholic Church so decided in this or that particular situation and since this Church was so close to the heart of truth, her decisions would be just as good, if not better than those held by many of his own co-religionists.

All this time, he lived as an Anglican clergyman, teaching at Oxford, occupying various ministerial positions and developing his own native talents.

Finally, however, the juncture was reached. During the First World War, Knox agreed to take over a vacated teaching position at Shrewsbury for a year. Just at this time a certain controversial event took place which began to instill real doubts in his mind about the validity of the Anglican position. Yet, during the school year, he passed one of the happiest and pleasantest years of his life, although continuously conscious of the unresolved doubt in the back of his mind. By the time the Shrewsbury period had come to an end, however, the doubts had advanced in full force. A return to London gave him nine months of special work with the War Office. During this period, while living in Erbury Street in the Metropolis his doubts reached their climax. Arguments which he had seen time and again now came to him with different conclusions. As he puts it in the *Spiritual Aeneid:*

> My difficulty was this—I had had no new light, no sudden revelation. All these considerations I have been recounting had been, for several years, familiar to me as the back of my hand. And all this time I had not drawn a Roman Catholic conclusion from them: how was it that I had altered? If I was wrong then, how could I be certain I was not wrong now?[4]

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[4] *Ibid.*, pp. 222 ff.

To think the matter over clearly, he arranged for a retreat at Farnborough Abbey, a Catholic monastery, from the eighth to the twenty-fourth of September, 1917. The step had been taken. In the course of the retreat, his difficulties resolved themselves and before the fortnight was ended, he had been received into the Catholic Church.

From the time of his conversion, Knox converted his immense talent and zeal to the service of his new-found religion. He entered St. Edmund's to prepare for the priesthood and was subsequently ordained. From 1926 to 1939 he was Catholic chaplain at Oxford. Pius XI raised him to the status of domestic prelate in 1936. During World War II, he gave a series of conferences at Assumption Convent to girls who had been evacuated to Aldenham Park, Bridgnorth, to escape the devastation of war. These conferences crystallized into his *Slow-Motion* books. The period was a fruitful one, for it was during this time also that he labored so strenuously on that ten-year master stroke of genius—the translation of the whole Bible. Well known and well loved as speaker, wit, and controversialist, death overtook him August 24th, 1957.

HIS LABORS

Knox was above all a scholar. When the English hierarchy asked him to translate anew the Bible—incidentally, they chose him ***not*** as a Scripture scholar but as a master of the *English* language—he did not know Hebrew, but promptly sat down, St. Jerome-wise, and mastered the new language. No mean trick that! And when he was ready to start translating, he polished off the task in a mere ten years.

The scholarly interests of this man of letters were many and varied. His detective stories were there. The *Slow-Motion* books made theology painless and pellucid for the untrained mind. *Enthusiasm* is a monumental tribute to a lifetime's ferreting out of the minutiae of the various aberrations of Christianity down the centuries.[5] Yet when people think of Knox, they inevitably think first of the man who translated the whole Bible, and more, the man who in his own way revolutionized the very idea of Biblical translation. Just what are the merits of his work in this field?

[5] Ronald A. Knox, *Enthusiasm: A Chapter in the History of Religion* (Oxford: Oxford University Press, 1950).

True scholarship of any sort rarely rests securely on absolute objectivity. A simple relation of facts or details tells us *not too* much. The real scholarship comes in when the intellectual applies his mind to the problem, when he takes the facts, analyzes them and then tells us what they mean. In a word, the scholar applies his own unique personality to the problem and in the process a certain amount of this personality "rubs off" as it were, on the finished work. When St. Thomas solves a problem of theology or philosophy, the problem is solved, but we are quite conscious of the fact that it is *St. Thomas* who has solved it. In this whole Biblical question, we must struggle to maintain the delicate balance of objectivity amid the warring claims of cold fact and personal interpretation. When the Monsignor gives us the translation of a passage in Scripture, or perhaps comments on it, he *tends* often to give us a sort of paraphrase, and so the words of Moses, John or Paul tend to become the words of Moses, John or Paul as seen by Knox. The problem is a tantalizing one.

Let us take a case in point. St. Paul concludes his Epistle to the Romans. In the Douay-Rheims version—brought up to date a bit by Bishop Challoner—it reads like this:

> Now to him that is able to establish you, according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret from eternity. (Which now is made manifest by the scriptures of the prophets, according to the precept of the eternal God, for the obedience of faith) known among all nations: To God, the only wise, through Jesus Christ, to whom be honour and glory for ever and ever. Amen. (*Rom.* 16:25-27.)

At a cursory reading, we certainly get here the idea of a doxology. Something too about the revelation of mysteries is involved. But to get any more meaning out of this, we would have to sit down and look the thing over a bit more carefully. We may try Knox and see how he handles the three verses:

> There is one who is able to set your feet firmly in the path of that gospel which I preach, when I herald Jesus Christ; a gospel which reveals the mystery, hidden from us through countless ages, but now made plain, through what the prophets have written and published, at the eternal God's command, to all the nations, so as to win the homage of their faith. To him, to God who alone is wise, glory be given from age to age, through Jesus Christ. Amen.

This was a random choice; there are many other cases, especially in the New Testament, where the Monsignor takes previously obscure and difficult passages and renders them in such a way as to make them far clearer, more cogent and quickly available for the average reader of Scripture, who reads the Bible for truth and edification, yet has neither time nor appetite for a scientific study of the text.

When a man produces a scientific or a literary work, he usually gives us the finished product and it is up to us to figure out the principles that guided him in his task, should we be interested in them at all. Monsignor Knox, however, is the exception in this regard. He has patiently explained for us the philosophy behind his Herculean work of Biblical translation in that singular little work, *Trials of a Translator*.[6] His fundamental principles are three:

(1) *To be accurate.* Hebrew is a bald, Semitic tongue. Words are few in it and, when rendered into the highly varied English language, the many shades of a Hebrew word may be rendered by as many different words in our tongue. In translating, to put down what is generally considered the English equivalent of a Hebrew word may be highly misleading to say the least. Take the Hebrew word *emeth* for example. Translated literally, it becomes "truth." Yet in very many cases, particularly when it is referred to Almighty God, it is much better rendered as "fidelity," "honor," or "dependability." "Truth," if you wish, but only in the sense of being true to one's promises.

(2) *To be intelligible.* Knox means this in a sense quite close to that of accurateness, but the frame of reference here is more generally the phrase or the sentence; the emphasis is rather on the mind of the reader than on the actual rendering. The example from Romans is a good instance of this.

(3) *To be readable.* He puts it himself better than anyone else could: "Have you . . . ever tried to compile a document which people would read, not because they had to, but because they wanted to? There is not much point in being accurate and intelligible if nobody is going to read you."[7]

[6] Ronald A. Knox, *Trials of a Translator* (New York: Sheed & Ward, 1949).

[7] *Ibid.*, p. 34.

His chief aim, then, is to be accurate; to be intelligible; to be readable. With these in mind, the Monsignor approached the Holy Book as a translator and as a commentator. Did he succeed in his work?

There is good reason to think he did not. And why? To put it in a word, the Knox Bible is just a little too much Knox, and not enough Bible. It is that problem that we hinted at above. To attack such a translation with the intention of making your work clear and accurate by choosing particularly the right words, by even perhaps recasting a sentence according to necessity is perfectly commendable—particularly when you have solid Biblical scholarship behind you. But you must always be careful. Scripture is what it is first and foremost because of its message, being the revealed word of God. This message, however, is *not* wholly divorced from the forms, the words, the expressions which the sacred author has used to express the message. If you are going to dress your translation up so as to be "racy as Montaigne" as he puts it, you are on dangerous ground. Hebraisms there are in the book, and Hebraisms you must accept. After all, the book was written by Hebrews and if you tamper excessively with its Semitic character you are first of all not doing justice to the work itself. Furthermore, many deep, profound, mystical meanings are rooted in the various Hebraisms and these are often plowed under in the struggle for an elusive readability. The original is often too obscure, the sentences are — *modo Hebraico* — tremendously involved and confusing, yes! Here, then, the translator must make changes and render the passage intelligible and readable, but he must not emasculate the book by destroying its virile strength, character and flavor.

Monsignor Knox has a telling argument in the *Trials of a Translator*. He says:

> I understand that, for several years during and after the war it was impossible, in England or Scotland, for a Catholic to buy a copy of the New Testament. Would any other Christian denomination in the world have sat down under that? In my experience, the laity's attitude towards the Bible is one of blank indifference, varied now and again by one of puzzled hostility.[8]

And to that we may add a sad "Amen!" To make the Scriptures become for all men the powerful, moving force that they were

[8] *Ibid.*, p. 21.

meant to be, certainly the antiquated and cob-webby Douay-Rheims-Challoner version needs to be replaced by a new, crisp and fresh translation. But let us be sane; let us do this according to solid and sound scholarship.

And this brings us to another point. Work in Scripture today is scientific work in the most modern sense of the term. Day to day, hour to hour, new lights are being cast on ancient Scriptural questions as more and more discoveries are made in the fields of archeology, the psychology of the Hebrew people, and the like. If a man holding the Copernican theory (modified by very strong ideas of his own) should try to explain to us some difficult problem of stellar physics, we should be rather justified in having some doubt concerning the validity of his conclusions. So too in the matter at hand, the Monsignor is indeed a classical scholar, but despite his background as a writer of detective stories he is not precisely a scientific scholar. The best evidence of this can be found in his not so cordial relations with many of the best Scripture scholars of the day, men who come to current Biblical problems with a dispassionate, objective, yet sensible approach to the problem at hand.

Some of the greatest minds of our times have mulled over a question for years, for decades, without arriving at much more than a conjecture. Yet the Monsignor will approach the problem, pass over the work of the scholars and come up with a "quite obvious" solution in his commentaries—an authentic expression of his principles of translation—which may be quite different from that of the scholars. Unfortunately, the only firm foundation for the "quite obvious" theory is simply the fact that it is perfectly clear to the Monsignor that this is the way it is. Again it is that problem of pushing his own personality too strongly into the objective facts.

This is not merely our theorizing. It is the conclusion of many of the Scripture scholars themselves. We might consider, for example, the article by John F. McConnell which we quoted at the beginning of this article, which offers instance after instance of this judgment.[9]

McConnell not only shows these instances, but he also looks for the *causes* of this hyper-subjective approach to the problem of Bible translation. To find them, he goes directly to the *Spiritual Aeneid*. Here in many citations he shows a character very conscious of self,

[9] McConnell, *loc. cit.*, pp. 155 ff.

highly personalized, one who delights in surprising and amusing, a champion of lost causes and defender of the indefensible. Not only does McConnell give these citations, but the whole tenor of the *Spiritual Aeneid* shows that these traits do very definitely classify the intellectual personality of Monsignor Knox. Hear this typical quote from the autobiography dating from the Balliol days:

> On the other hand, I must have acquired an unenviable reputation for defending the indefensible. This especially, at the meetings of smaller societies; I have once, owing to a shortage of speakers, opened and opposed the same motion. But these were trivialities; a far more serious consequence of this continual talking before audiences greedy of originality . . . is the extraordinary distaste for the obvious with which it indoctrinates the mind. You learn, in approaching any subject, to search at once for the point that is new, original, eccentric, not for the plain truth: you may be on the right side or the wrong, but you are constantly insisting on the side issues.[10]

The work which Knox did on the Old Testament varies in certain externals from that which he did on the New Testament. Besides being considerably more free in translating the Old, he felt it necessary to inject a certain antiquarian flavor. This is manifested in many ways, particularly by a very complicated word order. Frequently, for example, he transposes the elements of a sentence for the sake of effect. All this may be enjoyable to a certain extent to a man of culture, yet for the average reader the Old Testament is once again rendered obscure—though to be sure now for an entirely different reason. Thus what seems to be the very *raison d'être* for the work is destroyed. More the villain since he now loses any justification he might have had for abandoning the Semitic quality in his translations. Objectively, there may well be no comparison between his readings and, say, the simple, easy to follow translations which the Confraternity of Christian Doctrine is currently putting into our hands, here in America.

Perhaps this seems a harsh treatment of the Knox Bible. The thoughts are, as Steinmuller expresses it, "deep thoughts of a powerful and active mind . . . clothed in a masterful and inimitable art of English expression."[11] This is certainly true. The Knox Bible

[10] Knox, *A Spiritual Aeneid,* pp. 56 ff.

[11] Steinmuller, "Review," in *The Homiletic and Pastoral Review,* LV (1955). 1060.

does have its places of application to enlighten and to warm the hearts of the faithful but sadly, we submit, it is too subjective, too personal, too much of a paraphrase ever to merit general acceptance.

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OUR LADY IN OLD IRISH FOLKLORE AND HYMNS

The tradition and literature of the Gael provide ample evidence that early Christian Ireland was in a very marked way devoted to the Mother of God. Of these sources of evidence, the most telling and fascinating seem to be folklore and hymns.

The name of Mary was so treasured by the ancient Irish that they were wont to use it to leaven with beauty and sweetness their everyday speech and actions. That name flashed like a jewel in commonplace greetings such as: "May God and Mary Bless you." Its protection was often invoked when people were about to undertake an important journey. Proof of this we have in the ancient prayer still used in Gaelic-speaking parts of Ireland: "May the Cross of Christ's Body and Mary guard us on the road." It hallowed the lips of a visitor to a house when, on entering it, he said: "May God and Mary bless all here." It was used to show reverence for the dignity and goodness of labor in the expression: "May God and Mary bless your work." It very often appeared in prayerful ejaculations for the dead whom the ancient Gael's strong sense of spiritual kinship could never hand over to oblivion in the grave. The name of Mary was, indeed, a household word, for it was one of the most favored names for Irish womanhood. But, to manifest unique respect for this name, it was "Muire" in Gaelic for Our Lady and "Maire" for all other Marys.

In the hymns, too, which were an integral part of Gaelic folklore, there is striking evidence of devotion to Our Lady. Much material disclosing this evidence was discovered for us by the late Dr. Douglas Hyde. From the lips of Gaelic speakers this noted Protestant scholar collected a body of hymns which he published with the title, *Religious Songs of Connaught*. This collection, even if we had no evidence from other sources, yields ample proof of popular devotion to Our Lady in ancient Ireland, for there is no surer mark of the trend of a nation's thought than the traditional lore of its people. For this incorporation of religious ideals in Gaelic tradition we have, very likely, to thank the old Irish tribal system. Thus it happened that the Irish (who—with the exception of the Greeks—were the only European race to blend their mythology

with their history) loved to mingle their Christian memories with the secular records of their land.

As in the daily speech of the people, we find in this collection many brief prayers in verse form to hallow the most commonplace actions. And in most of these we find the name of Mary invoked with fascinating simplicity and a profound confidence in her maternal protection.

The hymns, too (which came from scholarship), reveal a signal devotion to the Mother of God. What they manifest is of special worth because the hymn was the spiritual brother of the secular poem, and the latter was the most characteristic mode of cultured expression in old Gaelic literature. The themes of hymnology, therefore, were well calculated to capture the reverence of a people governed by deep emotion, vivid imagination and a marked attachment to music.

For the earliest of these scholarly hymn tributes to Mary we can go back to Patrician times to a theologian and poet whose name was revered throughout Western Europe. This man, Sedulius, was the author of the *Carmen Paschale* still preserved by the Church in the Divine Office. In this hymn we find this beautiful tribute paid to Mary's Immaculate Conception.

> Safe from the rugged thorn springs up the tender rose
> In honour hidden the parent stem, in beauty's softness grows;
> So from the sinful stem of Eve all sinless Mary came,
> To cover and to expiate her mother's deed of shame.

About the same era, St. Ultan, in his *Christus in nostra insula,* indirectly praises Our Lady, when with her he compares St. Brigid, the national patroness of Ireland. Speaking of St. Brigid he considers the praise he gave her the highest when he likens her to Mary.

Passing to the sixth century we find St. Columbanus, Ireland's premier foreign missionary, telling us how our hope for life immortal came to us through Mary. "As death," he says, "has come to us through Eve, so is the path of all life opened to us through Mary." Equally devoted to Our Lady was St. Columcille of the same century whose name is so often linked in honor with the names of Patrick and Brigid in the national tradition. From the same period we have a hymn of St. Colman in honor of the Blessed Virgin which was considered a powerful protection against plague.

After these we pass to Aengus in the tenth century who has many references to Our Lady in his *Festology of the Saints.* In one of the best parts of this work there appears a hymn to the Infant Jesus by St. Ita who, with an intimate and fascinating tenderness, seeks to imitate Mary as the gentle and reverent nurse of the Divine Child. To this same century Celtic scholars ascribe the *Liber Hymnorum* which contains considerable evidence of old Irish devotion to Mary. In this we find a long list of native saints grouped in pairs because of supposed similarity between their lives. Of all these saints the one most honored is Brigid because she is placed in the company of Our Lady. In the *Liber Hymnorum,* too, there is another beautiful hymn rich in Celtic fervor in honor of the Mother of God. In this all the glories of Mary most prized by Catholic hearts are sung with a rhythmic grace and familiarity of expression very suggestive of modern Marian hymnology. We here produce some of its verses from an excellent translation by Father Potter, a former professor of All Hallows College, Dublin:

In alternate measure chanting, daily sing we Mary's praise,
And in strains of glad rejoicing, to the Lord our voices raise.

With a twofold choir repeating Mary's never-dying fame,
Let each ear the praises gather, which our grateful tongues proclaim.

Judah's ever glorious daughter, chosen Mother of the Lord,
Who, to weak and fallen manhood, all its ancient worth restored.

From the everlasting Father, Gabriel brought the glad decree,
That the Word Divine conceiving, she should set poor sinners free.

Of all virgins pure, the purest, ever stainless, ever bright,
Still from grace to grace advancing, fairest daughter of the light.

Wondrous title—who shall tell it—whilst the Word Divine she bore,
Though in mother's name rejoicing, virgin purer than before!

By a woman's disobedience, eating the forbidden tree,
Was the world betrayed and ruined, and by woman's hand set free.

From the same source we give yet another quotation which embodies a typically Celtic tribute to Mary:

Mary, the Mother of the Creator,
The Holy Virgin; she is our sister,
And she is akin to every triad.

For the student of Gaelic poetry there is much enshrined in this verse. Here the strong family and tribal instinct of the writer leads

him to strike the true Celtic note of spiritual kinship with the Blessed Virgin and, thereby, intimacy with the world of the supernatural. He envisions a sublime family in which he holds membership. Furthermore, he seeks, with a sense of profound devotion to his great "sister," Mary, to bestow on her the highest praise in simple bardic fashion by saying she is "akin to every triad." The *triad* or triple proverb containing the condensed and traditional wisdom of the Gael is frequently encountered in epic tale and ancient poem. Its triple character implied a sacrosanct and mystic significance which carried an authority almost bordering on the infallible. If, then, Our Lady was "akin to every triad," she was a person for whom no praise could be too great and one of whom to think otherwise was to challenge one of the truest and most sacred ideals of ancient Gaeldom.

We conclude with reference to a hymn entitled: "The Protecting Corselet of Mary" which the great scholar, O'Curry, considered to be "seven hundred or more years old." It is rich in laudatory epithet of a decidedly Celtic type. An attractive simplicity of thought, recalling the closeness of the early Gael to nature, lives in these lines. The rugged humility of the tribesman and the chivalry of the good warrior seek hand-in-hand the protection and leadership of a great Queen in whom they see a fount of spiritual fortitude and a mighty inspiration. Its note of childlike familiarity and trustfulness tell of the ease with which the Irish have always lived in the world of the supernatural. Heaven for the writer of this hymn meant simply the "visit" of a child to its Mother. Of that "visit" he felt assured just because she was such a Mother and he had such a vivid sense of his childlike right to her maternal protection.

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THE PENITENT WOMAN AND THE PHARISEE: LUKE 7:36-50

The parable of the Two Debtors, and Christ's application of it, narrated in chapter seven of Luke continues to perplex reader and exegete alike.

The scene is familiar. Christ was dining at the house of Simon the Pharisee when a town sinner broke in on the group and threw herself at Jesus' feet, washing them with her tears, kissing them and anointing them in an uninhibited display of love. Simon looked askance and reasoned that were Jesus a prophet, He would know the woman was a sinner and would not allow such a display. Simon's silent rebuke drew a rejoinder from Jesus: the parable of the Two Debtors. With Simon's help the point of the parable was made explicit. Christ asked him: "Which of them, therefore, will love him more?" Simon's answer, approved by Christ, was that the person who is forgiven more will love more. But then Christ turned to the woman to apply the parable. He enumerated her acts of love and concluded:

> 47a Wherefore I say to thee, her sins, many as they are, shall be forgiven her because she has loved much.
>
> 47b But he to whom little is forgiven loves little.

In verse 47a the order of the parable is reversed: forgiveness flows from love; but in 47b Christ returns to the order of the parable: love is in proportion to forgiveness. This apparent inconsistency of 47a has evoked two main trends of exegesis; one interprets the verse to fit the parable, the other takes the verse at face value and tries to explain its connection with the parable. Each has weak points in its structure which prevent a conclusive solution.

Here I would like to suggest an approach to the parable and the scene which favors a literal reading of the verse (forgiveness is caused by love) and highlights the dogmatic overtone of the encounter of Christ and the Pharisee. The approach, however, is historical, not dogmatic. But first an outline of the exegesis to date.

Buzy has been the main spokesman for the Catholic exegetes who read verse 47a in conformity with the parable.[1] He focuses on the clear message of the parable enunciated by the Pharisee and argues that, although the oriental parable has many imperfections, this defect of correspondence between parable and application would constitute an exception. Consequently he reads the verse: "She must have been forgiven a great number of sins *since* she has come to manifest so much love." In order to justify the translation, Buzy attributes an exceptional meaning to the Greek particle *hoti.* Instead of taking it in the usual, causal sense he attributes to it a significative sense equivalent to the French *puisque:* "Her sins have been forgiven, *as attested by* her display of love."[2]

In addition to this linguistic difficulty, Buzy's position has a further problem in explaining Luke's narrative. According to the gospel account Christ told the woman she was forgiven *after* she has manifested her love. If Buzy accepts these actions of the woman as signs of gratitude for forgiveness, he must explain how she knew she was forgiven prior to Christ's declaration in verse 48. This he does by explaining that the psychology of repentance involves both love and gratitude in a reciprocal relation. When the woman threw herself at Christ's feet there was love in her expectation of forgiveness; at the same time she knew by Christ's glance and by His acceptance of her that she was forgiven. Thus these acts of love became acts of gratitude for sins pardoned, and the strict application of the parable to the woman is saved.[3] Verse 47b is

[1] D. Buzy, *Revue Biblique,* XIV (1917), 184-188; *Les Paraboles* (Paris, 1948), p. 238-267. Previously this position was held almost exclusively by non-Catholic exegetes. However, as Buzy points out it contains nothing inconsistent with Catholic doctrine. It is the exegesis adopted by the *Bible de Jerusalem.*

[2] Buzy, *Revue Biblique,* p. 187: "C'est pourquoi, ses péchés en grand nombre lui ont été pardonnés, puisqu'elle a beaucoup aimé—ou, pour employer une formule qui supprime toute ambiguité: il faut que de très nombreux péchés lui aient été remis puisqu'elle vient de témoigner un tel amour." Buzy's reasons for this reading are two: first, he wants to save the clear message of the parable; second, he claims that the opposite exegesis presupposes a previous meeting of Christ and the woman. It is difficult to accept the second reason as applicable to any reading save that of Buzy. In fact, J. Jeremias, who agrees with Buzy's exegesis, is pushed to presuppose a previous meeting to explain his position. Cf. Jeremias, *The Parables of Jesus,* translated by S. H. Hooke (London, 1954), p. 100-102.

[3] Busy, *Les Paraboles,* p. 258-259.

used as confirmation of this position since it follows the parable strictly.

The opposite exegesis concentrates on the acts of the woman rather than on the parable, and accepts a literal translation of 47a: "Wherefore I say to you, her sins, many as they are, shall be forgiven *because* she has loved much." M.-J. Lagrange justifies this position both by the Greek text and the tenor of the scene.[4] *Ou karin (wherefore),* he argues, refers naturally not to the principle of the parable but to the acts of the woman, and the phrase is resumed by *hoti (because),* making the causative sense more clear. This he sees as the better solution because the acts of the woman are too important to be merely the occasion of a declaration. Furthermore, the Catholic doctrine of perfect love and forgiveness of sins (*I Peter* 4:8) confirms the causal sense.[5]

Lagrange has not attempted to go further and explain the inconsistency between the parable and its application. Prat says that a shadow of mystery hovers over the episode.[6] Vosté, however, explains the causal sense not as an illogical inversion but as a more profound explanation of the effect: the greater the debt forgiven, the greater the love; but at the same time, where there is greater love there is greater forgiveness.[7]

This argument of Vosté does align both the parable and the inverted application with Catholic doctrine. But the same can be said for Buzy. Neither exegesis departs from Catholic doctrine; repentance and forgiveness of sin involve grace as well as human co-operation. But this doctrinal discussion is a step removed from the actual encounter of Christ and the Pharisee. It is hardly plausible that Christ immediately intended to teach Simon the intricacies

[4] M.-J. Lagrange, *Évangile selon Saint Luc* (Paris, 1927), p. 231-232.

[5] Lagrange represents this exegesis as the traditional Catholic reading of the verse. Buzy's citation of the Fathers of the Church in support of his position might lead one to doubt Lagrange's claim. The fact is that Buzy draws his citations from Suarez but fails to note that Suarez holds the opposite position. In fact, Suarez quotes the Fathers in confirmation of the position opposite to Buzy; he only brings in a few contrary quotes in the form of an objection. In listing the Fathers in support of his position Buzy is, at the very least, incomplete. Cf. Suarez, *Opera Omnia* (Paris, 1858), IX, 361-362; and Buzy, *Les Paraboles,* p. 260-261.

[6] F. Prat, *Jesus Christ,* translated by J. Heenan, S.J. (Milwaukee, 1950), p. 292.

[7] J.-M. Vosté, *Parabolae Selectae* (Rome, 1933), II, 603-604.

of forgiveness. Furthermore, it offers little help in choosing between the two exegeses.

The position of Lagrange, defending the causative sense, offers, I think, the better exegesis if we couple with it a consideration of Christ's conflict with the Pharisees and his method of dealing with them. This advance is based on hints offered by Lagrange and Joachim Jeremias.

Lagrange has indicated that Christ's words in verse 47b clearly allude to Simon the Pharisee and carry a strain of irony. When Jesus said: "But he to whom little is forgiven, loves little," He did not intend to declare that God had forgiven Simon few sins, but that in Simon's estimation of himself he had been forgiven very little and consequently had little reason to be grateful.[8] This veiled reprimand of Christ entices us to look more closely at the scene, to read between the lines.

An additional directive comes from Jeremias' principle that parables are not brief moral sermons uttered for posterity, but "weapons of warfare" used by Christ in His conflict with adversaries. In order to appreciate the resourcefulness of Christ, we must place the parables in their historical context, not being content to examine them as isolated gems of rhetoric.[9]

If we center this parable in the context of Luke's Gospel[10] without losing sight of Christ's use of polite irony and His conflict with the Pharisees, there emerges a solution to this passage which saves the controversial character of the scene and vindicates Lagrange's exegesis.

In chapters five and six of his Gospel, Luke records five meetings of Christ with the Pharisees which show the open hostility of the Pharisees and motivate their taking counsel against Christ.

The first meeting was at Capharnaum. In the presence of the Pharisees, the paralytic was lowered through the roof and placed

[8] Lagrange, *op. cit.*, p. 232.

[9] As noted above in Note 2, Jeremias does not agree to the exegesis given here. He also holds a somewhat restricted notion of "conflict." Cf. Note 11 below.

[10] The narration of events which follows is not meant to be taken as a strict chronology of the life of Christ. In light of the positive contributions of Form Criticism, it would be presumptuous to date these encounters. However, there does appear to be a progression in the events as related by Luke. It is in this framework alone that we are considering the encounters.

before Christ. Christ enraged the Pharisees by saying to the paralytic, "Thy sins are forgiven thee" (*Luke* 5:20). And then in answer to the murmurings of "blasphemy," Christ cured the man.

Shortly after this, Christ attended a dinner given by Levi to celebrate his call by Christ (*Luke* 5:27-32). The Pharisees, on this occasion, accused Him of eating with publicans and sinners. Christ answered enigmatically: "It is not the healthy who need a physician, but they who are sick. I have come not to call the just but sinners to repentance."

Undoubtedly the Pharisees pictured themselves as the "just" in this parable, but this was far from Christ's meaning. He was not stating that He came for the poor, sick sinners whom the Pharisees despised.[11] Quite the contrary, there was irony in Christ's words. Any doubt is removed by *Luke* 16:15 where we read: "You [Pharisees] are they who declare yourselves just in the sight of men, but God knows your heart; for that which is exalted in the sight of men is an abomination before God."

Later the Pharisees complained to Christ when His disciples plucked and ate corn on the Sabbath (*Luke* 6:1-5). And they were angered when Christ cured a withered hand on the Sabbath (*Luke* 6:6-10). These parries had a cumulative effect on the Pharisees. After the cure on the Sabbath, "they were filled with fury and began to discuss among themselves what they should do with Jesus" (*Luke* 6:11).

There are significant elements in these conflicts of Christ with religious officialdom. Christ always shows a cautious indirection. He neither explicitly states who He is and what purpose He has, nor does He directly excoriate the Pharisees for their murmurings against Him. Added to this, each meeting contains an allusion to sin. In the first meeting, Christ forgives sin and performs a miracle to bolster his action. In the second, the Pharisees associate Christ with sinners. Christ replies that He has come for sinners, not for the just. But who are the just? The violations of the Sabbath by Christ and His disciples are considered sins by the Pharisees, but

[11] Cf. Jeremias, *op. cit.*, p. 91 and 120, where an opposite view is implied. This position of Jeremias makes a rather wooden figure of Christ. Further, when Christ said He came for sinners, He was not excepting anyone. This seems clear from the refrain so frequent in the Old Testament that all men are sinners.

on this point Christ confronts the Pharisees with the question: "Is it lawful on the Sabbath to do good or to do evil?" (*Luke* 6:9). But who is doing good, who is doing evil on the Sabbath? Who is sinning? Christ is certainly not accusing Himself, but He is implying that the Pharisees have sin, and that He has a power over sin. Later His accusation and His claim will become more explicit.

Against this background, the incident of the sinner in the house of Simon the Pharisee constitutes a further stage in the conflict. The Pharisee is not slow to associate Christ with sinners and to call into doubt His authenticity. Christ attempts no explicit justification for allowing the woman to anoint Him. Instead He speaks the parable of the Two Debtors and draws the reply from Simon that the man who is forgiven more will love more. This was no new conclusion for Simon. He was of the brood that thanked God because they were not sinners as the rest of men. And Christ's final words to His host, taken as a plain statement, would bolster Simon's concept of himself: "He to whom little is forgiven loves little." Simon certainly felt that he had little, if anything, to be forgiven. But is this the point of the parable?

As Lagrange has pointed out, Christ certainly did not intend to declare that God had forgiven Simon but few sins. Rather, Christ refers ironically to Simon's estimation of himself. He was proud and observant and self-reliant. He would apply the parable to himself literally. But a strict literal application of the parable cannot find a place in the Christian dogma of grace and the gratuity of the supernatural. If love is measured by sin forgiven, then we are hard put to explain the intense love of many a saint. We are all sinners and our love is for the gift of life in Christ, be our sins few or many.[12]

"He to whom little is forgiven loves little," is a statement of gentle irony not unlike *Luke* 5:32. It is not the main point of the parable in this context. Likewise, the parallel statement drawn from Simon, that he who is forgiven more will love more, is not the point being made by Christ. True, it is the point first grasped by the Pharisee, but Christ takes Simon's complacent conclusion and

[12] Lagrange, *op. cit.*, p. 232. I do not mean to imply that Buzy contradicts Catholic doctrine. His qualifications really remove a *strict* literal application from the parable.

gently twists its terms to focus not on the parable but on the parable-in-action.[13] The woman and her display of love for Christ are not brought to the foreground. She washed the feet of Jesus with her tears and she poured out her ointment in love, but Simon, just and complacent, offered no such amenities. "Wherefore her sins shall be forgiven because she has loved much."

In paraphrase, Christ's argument runs this way: "You, Simon, say that love flows from forgiveness, and because you think yourself just and with little to be forgiven, you love little. But I say to you that forgiveness flows from love—from love of me whom you are so quick to reject."

This scene records much more than a simple vindication by Christ of His mission to sinners. In the context of Luke's Gospel, it is a further step in Christ's revelation of Himself to the Pharisees.[14] Previously Christ had shown that He had some power over sin when He declared the sins of the paralytic forgiven. Here He goes further; He says that there is a connection between love of Him and the forgiveness of sin. It is a hint, nothing more. But the inversion of terms, the gentle innuendo, could not but give the Pharisee pause for thought. His imagination would be stirred. He would react, for good or for bad, to this man who claimed to be the Christ.

Thus, instead of revealing a double source of Luke's Gospel,[15] or a meaningless illogicality, this twist uncovers the resourcefulness of Christ in conflict. His gospel met opposition among His disciples as well as among His adversaries. The revelation of God-Incarnate was a hard saying for any Jew. That personal love of the "man" Jesus, the son of Joseph, was the key to salvation; that this prophet must be accepted as the Son of God, formed the hard core of a gospel that could not be thrust before the Jews in the blunt terms

[13] There is another apparent illogicality found in *Luke* 10:29-37. This is accepted, and a subtle emphasis is attributed to it. Cf. Jeremias, *op. cit.*, p. 142, note 2.

[14] This supposition of a revelation to the Pharisees departs from the "justice-mercy" theory of the parables so long in vogue. The departure is based on the now accepted interpretation of *Mark* 4:10-12. Cf. Jeremias, *op. cit.*, p. 1-16, with the qualification of Benoit, *Revue Biblique*, LV (1948), 594.

[15] This solution is offered by *The Interpreter's Bible* (New York, 1952), VIII, 141-145.

of logic. Indirection, parable, hint, and allusion were the weapons of His environment that Christ adapted to His revelation.

In summary, this scene from Luke with its problematic verse can be taken as a strict application of the parable of the Two Debtors, but to do so an exceptional reading of the Greek *hoti* must be employed. This position has authority and probability but very little vitality. It reveals nothing but an addage in defense of the penitent woman. The opposite position defended here accepts Christ's inversion of the terms of the parable and seeks its meaning. By the inversion, Christ defends the woman, but even more, He gently shocks the complacent Pharisee by revealing the close connection between the love of His person and forgiveness of sin.

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Answers to Questions

IS BINATION PERMITTED?

Question: A parish church, attended by four priests, is near a monastery containing a large number of priests who would be able and willing to render supplementary assistance to the pastor. In the parish church there are eight Masses every Sunday, involving bination by each of the four priests. Are they permitted to binate, or must the services of four religious priests be requested?

Answer: Undoubtedly, in such a case, the four parochial priests may binate. To call for the services of four religious priests would be regarded as an extraordinary measure to which the parochial clergy would surely not be bound. Indeed, if a visiting priest were staying in the parish over Sunday and found it more convenient to say Mass in the convent or at an early hour in the church, it would seem that he would be excused from saying one of the regular Masses, which would have rendered it unnecessary for one of the parochial clergy to binate.

SODIUM CHLORIDE INJECTION FOR BAPTISM

Question: What is to be said about the use of sodium chloride injection (sometimes known as normal saline) for the conferring of baptism?

Answer: According to the advertisement for this product, which the questioner enclosed, sodium chloride injection is 99% water and 1% common salt. Certainly, it would not be licit to use it if plain water were available. As to its validity, I presume that we might be tempted to say without hesitation that it can be used because chemically it is simply salt water. Indeed, there is very probably less salt in this injection than there is in ocean water. But, an objection to this answer is the fact that, in judging the validity of a sacrament from the standpoint of the matter, we must take into consideration the *aestimatio vulgaris,* the opinion of ordinary people. They know that ocean water is real water and call it such; but do they know the composition of sodium chloride injec-

tion, so that they would answer unhesitatingly that it is real water and could be used for baptism? I doubt this, and hence I entertain some doubt about the validity of a baptism conferred with this injection. Certainly, in a case of emergency I would use it—but subsequently I would repeat the ceremony conditionally, if the opportunity were offered.

VITAMIN PILLS AND THE EUCHARIST FAST

Question: Can vitamin pills be considered medicine, and hence be taken at any time before Mass (by a priest) or Holy Communion (by a lay person), or are they a form of food which is permitted only up to three hours previously? Would it make any difference whether they are taken because of a doctor's prescription or by one's own choice?

Answer: Some persons who are perfectly healthy take vitamin pills in order to maintain their health; others take them as a remedy against some form of ailment. In the case of the former group, I believe that vitamin pills are to be considered as food, and hence may not be taken within the three hours preceding Mass (by the celebrating priest) or Holy Communion (by others). Certainly, such persons cannot be classified as *sick* people, for whom the concession is granted. Those who use them as a remedy against some ailment may regard them as medicine. This would seem to be the judgment of the average person, the *aestimatio vulgaris,* which the Church values so highly in deciding questions of this sort. As far as the eucharist fast is concerned, I do not think it makes any difference whether they are used as a remedy with a doctor's prescription or by one's own decision. The *motu proprio* of 1957 made no statement to the effect that a doctor must prescribe the medicine permitted before Holy Communion (cf. Bouscaren, *Canon Law Digest,* IV, 287).

However, this does not mean that even a person who takes vitamins as a medicine is always permitted to take them up to the time of Mass or Holy Communion. There must be some *necessity* for taking them within the period when solids are ordinarily forbidden. The Instruction of the Holy Office which accompanied the Constitution *Christus Dominus* in 1953 allowed medicine to the sick immediately before Mass or Holy Communion only if "because

of their illness they cannot, *without grave inconvenience,* observe the fast completely until the reception of Holy Communion" (cf. *AER,* CXXVIII, 3 [March, 1953], 225). No such restriction was added in the *Motu proprio "Sacram Communionem"* in 1957 (cf. *AER,* CXXXVI, 6 [June, 1957], 423), but on the principle that the former prescriptions remained the same, except for the new changes, I believe that we must still hold that a sick person must have a grave reason for taking his medicine within the restricted period (one hour for liquids, three hours for solids) before Mass or Holy Communion. Hence, if it makes no difference when his pills are to be taken in the course of the day, I believe he should take them either after Mass or Holy Communion or more than three hours beforehand.

However, I would be lenient in deciding when a *grave* reason is present justifying the taking of the vitamin pills up to the time of Mass or Communion. For example, if it is definitely beneficial to space the vitamins at certain definite times through the day, one may make use of the concession. Nor would one have to rise before his accustomed time to take the pills three hours previously. It is to be noted that if a person puts a pill into a glass of water and takes it *with* the water (even though undissolved) the whole mixture can be regarded as a *beverage,* like soup containing small pieces of meat or of vegetable, and may be taken, without the necessity of any excusing cause, up to one hour before Mass or Holy Communion.

PROBLEMS OF THE FUNERAL DIRECTOR

Question 1: May a Catholic funeral director allow a non-Catholic clergyman to conduct a service for a deceased person in his funeral chapel, and even prepare the chapel, arrange the chairs, set up the preaching stand, etc., in advance?

Question 2: May a Catholic organist and a Catholic singer perform their respective functions at such a service?

Answer 1: The participation of the Catholic funeral director toward the non-Catholic service in the ways described is material co-operation. I would consider it sufficiently remote to be justified by the fact that it seems to be regarded as an ordinary duty of undertakers at the present time, and does not cause scandal. This

would hold even if the function is a public service in the sense now to be explained.

Answer 2: The solution of this problem depends mainly on the question whether or not the service conducted by the non-Catholic clergyman is to be rated as a *public* or a *private* function. If it is a private service and there is no danger of scandal, the organist and the singer may take active part, provided the hymns contain nothing contrary to the Catholic faith. If it is a public service, they are absolutely forbidden to participate, by playing the organ and singing, no matter what inducements may be offered.

At times it may be difficult to determine whether the service is to be considered private or public. If it is conducted by a lay person, I believe it may be regarded as private. If the officiant is a clergyman—particularly if he wears some form of clerical garb such as a cassock and surplice—it is to be considered a public service, and any active participation is strictly forbidden to Catholics.

FRANCIS J. CONNELL, C.SS.R.

QUESTIONS ON FORTY HOURS

Question 1: During the Forty Hours Devotion, if a sermon is preached on the Blessed Sacrament, must a veil be placed before the monstance?

Answer 1: "Sermons are discouraged during Forty Hours. To arouse the devotion of the faithful toward the Blessed Sacrament, however, brief sermons in the afternoon and evening hours may be given. The preacher does not wear the biretta, but, even if a Regular, vests in a surplice; he may wear a white stole. A veil must be placed before the monstance during the sermon, unless it is simply a short *ferverino* concerning the Blessed Sacrament" (Charles F. Finnegan, O.F.M., *Priest's Manual for the Forty Hours Devotion* [Paterson: St. Anthony Guild Press, 1958], p. 70).

Question 2: Is the Forty Hours Devotion held in major and minor seminaries?

Answer 2: The major and minor seminaries I know take their turn according to the diocesan program.

Question 3: When the adoration is continuous (including the nights), is Benediction given at devotions later on the opening day or does the officiant, after the oration *"Deus, qui nobis,"* simply replace the monstrance on the throne without blessing the congregation? In other words, does Benediction intervene between the Mass of Exposition and the concluding procession?

Answer 3: "If the Forty Hours is conducted without interruption during the night, it may not be interrupted to give Benediction of the Blessed Sacrament. Where the Forty Hours is interrupted during the night, Benediction with the monstrance is given each evening before the Blessed Sacrament is reposed" (Finnegan, *op. cit.*, p. 70).

Question 4: At Benediction on the evening of the Mass of Exposition, the opening hymn is the *Tantum Ergo.* Does the officiant offer incense only at the *Tantum Ergo,* or also at the *Genitori?*

Answer 4: There is only one incensation, at the *Genitori.*

Question 5: At a Lenten Forty Hours, does the *Parce, Domine* replace the *Laudate Dominum?*

Answer 5: I assume you are referring to the end of the evening Benediction service when the Blessed Sacrament is reposed. There is no specific hymn prescribed. You may use the *Parce, Domine,* if you wish.

THE LENTEN PREFACE AND FASTING

Question: In dioceses dispensed from the Lenten fast, does the priest continue to use the Lenten preface with its extolling of fasting?

Answer: In the circumstance you describe, priests continue to use the Lenten preface in accordance with the liturgical directives of the Holy See, and to remind the faithful that, no matter what dispensations may be granted, they still have the obligation of performing some penance for their sins.

FLOWERS IN LENT

Question: How is the rubric *"In Missis de tempore Quadragesimae altaria carent floribus"* to be understood? Since it says *"altaria"* and not *"altare,"* must not *all* the altars be without flowers? And what about flowers in front of statues not on an altar? Would it not seem to nullify the purpose of the law to leave the altars bare and place flowers in front of isolated statues or on the floor of the sanctuary?

Answer: Father J. B. O'Connell, in *The Celebration of Mass* (Milwaukee: Bruce, 1944 printing, pp. 246 f.), says: "The rubrics of the Missal are completely silent about the use of flowers on an altar." (*Footnote:* "Indeed, at the end of *R.G.* XX, where the preparation of the altar for low Mass is set forth, the rubric says: 'nothing whatever is to be placed on the altar, which does not pertain to the sacrifice of the Mass, or to the ornamentation of the altar itself.' And flowers are not mentioned in *R.G.* XX as pertaining to the ornamentation of the altar.") The *Caeremoniale Episcoporum* does, however, speak of them as an ornamentation for the altar, and its civory, on great feasts (*C.E.* I, xii, 12, 14): ". . . Flowers are not a permanent decoration of the altar; it is intended that they be used, in great moderation, occasionally, to mark a special degree of festivity. They are, or should be, an ornament, and are entirely subsidiary, and they must never be used in such a way as to destroy the proportions of the altar, or overshadow the liturgical furnishings (the crucifix and candlesticks), or impede the actions of the Sacred Ministers during a function. The altar is a stone of sacrifice—a place of awe and dignity—and must not be made a mere stand for flower vases. . . . Flowers should be excluded from the altar on penitential days and for Requiem functions."

To comment specifically on your phrase, which I suppose is taken from a textbook on rubrics, I would say that the emphasis might be seen as resting on the words *"in Missis."* It would seem, therefore, that an altar which is used only occasionally for Mass and is rather part of a shrine could be adorned with flowers in Lent. I find no prohibition of flowers before a statue.

JOHN P. MCCORMICK, S.S.

Book Reviews

DE MATRIMONIO COMMENTARIUS. By Ludovicus Bender, O.P. Torino: R. Berruti, 1958. Pp. 123.

In this volume Father Bender, Professor at the Angelicum in Rome, has given us an excellent summary of the doctrine of the Church on Matrimony. In clear and orderly fashion he has explained those points relating to marriage as a contract and marriage as a Sacrament, which are ordinarily treated in the dogmatic theology course in the Seminary. Matters more properly pertaining to the moral theology and the canon law of Matrimony are either excluded entirely or mentioned merely in passing.

Several points in Father Bender's treatment of the tract are noteworthy.

In regard to polygamy and divorce before the coming of Christ, the author believes that in no case did God grant a real dispensation from the unity and indissolubility of marriage. Polygamy and divorce were admitted among the patriarchs and the Israelites in certain circumstances but in such cases there was no divine approval, but merely toleration by God of what was objectively wrong. No subjective guilt was incurred by those who indulged in these practices, because God left them in good faith. This would surely seem to be a minority view today. Father Bender does not, of course, deny that God could dispense from the unity and indissolubility of marriage, at least in specific and restricted cases.

The author states that it is "most certain" that the Church has the power to dissolve a valid marriage contracted without a dispensation by a baptized person and an unbaptized person; if such a marriage were contracted *coram Ecclesia* with a dispensation from the impediment of Disparity of Cult, it is "less certain" that the Church can dissolve it. In developing this latter point, Father Bender gives many reasons in favor of the view that the Church possesses this power. He fails, however, to mention what seems to be the strongest argument of all—in recent years the Holy See has in several instances actually dissolved such marriages.

Father Bender accepts the view of St. Alphonsus and many other theologians that in the case of a Christian marriage a person who gives fictitious consent is not thereby guilty of the simulation of a Sacrament. He differs with St. Alphonsus, however, as to the reason for this conclusion, maintaining that in such a case it is not necessarily the inten-

tion of the individual to simulate a Sacrament, but rather to simulate a contract. For although Sacrament and contract are identical materially, they can be distinguished formally.

Father Bender is of the opinion—which he describes as the far more common view today—that Baptism in a non-Catholic sect bestows on a person the right to use the Pauline Privilege, no less than Baptism in the Catholic Church. Since the publication of Father Bender's book, a recent decision of the Holy See would appear to add strength to his opinion. (Cf. *The Jurist,* XX [1960], 106.)

In considering the famous texts of St. Matthew (19:3-11 and 5:31-32) in which occur the phrases *"nisi ob fornicationem"* and *"excepta fornicationis causa"* the author accords little cogency to the opinion of Father Lagrange that the words refer to the dissolution of common life or "imperfect divorce." Rejecting likewise the view that the reading should be *"etiam* ob fornicationem *(adulterium)"* he favors the explanation proposed by Father Bonsirvin and warmly praised by Father Benoit and Father Vaccari. According to this explanation the Greek *"porneia"* (of which *"fornicatio"* is a Latin translation) in many ancient texts referred to concubinage. And so, the meaning of the text of St. Matthew would seem to be: "nisi quia mulier *non* est *vera uxor"* or "nisi mulier quam habet ille vir, *non* est eius *uxor (quia deest verum seu legitimum matrimonium).*" Additional strength is given to this explanation, Father Bender believes, by the fact that in Greek, Hebrew and Aramaic there exists no special word corresponding to the Latin *"uxor";* and so, St. Matthew's text actually does not have "qui dimiserit *uxorem"* but rather "qui dimiserit *mulierem.*"

For future editions, this reviewer would suggest a more detailed explanation of the theological basis of the Church's power to dissolve an unconsummated sacramental marriage, with more attention to the historical development of this power. The usefulness of the present edition is greatly restricted by reason of the lack of any index.

LAWRENCE J. RILEY

FAITH AND UNDERSTANDING IN AMERICA. By Gustave Weigel, S. J. New York: The Macmillan Company, 1959. Pp. 170. $3.75.

The chapters in this volume are based upon a revision of previously published essays by the distinguished professor of Ecclesiology at Woodstock. Few Catholics in the United States have had such a complete insight into modern American Protestantism as Fr. Weigel. This insight has produced a warm understanding of and deep sensitivity to the problems which face our Separated Brethren in their search for

true unity. Fr. Weigel labors under no delusions, nor offers any false hopes concerning the solution of this problem. His chief concern is to communicate the teachings of the Church of Christ to all men and thus facilitate their return to the center of all Unity and Truth.

The first five chapters of this volume treat of The Catholic Conception of Religious Truth; The Meaning of the Historical Movement; The Role of Religion in American Society; Catholic Communication with the World; and An Introduction to American Catholicism. While enlarging the perspective of certain issues and shedding more light on certain facets of the relationship between American Catholics and Protestants, these chapters add little in the way of content to the subjects discussed.

The last four chapters, however, bring Fr. Weigel to a sphere in which he excels. Chapters six through eight present a comprehensive and penetrating study of modern Protestant theology. To attempt to re-state the teaching of Barth, Brunner, Niebuhr and Tillich in terms which a Catholic can comprehend is a task which staggers the imagination. Even in his process of simplification Fr. Weigel himself succumbs, by the very nature of the subject, to obscurity. For example on page 99, "a simplified sketch" of current Protestant thinking is advanced: "Man's anxious recognition of his own ephemeral existence, which is always threatened by nothingness, brings him up against the imperious, onward élan at the very heart of all existence. This center cannot be explained according to the categories of finity which describe only the events of nature. This mystery is the ground of being, the absolute, the unconditioned, the no-thing to which all things must be referred ultimately."

To any Catholic relying on the infallible magisterium and having even a nodding acquaintance with scholastic philosophy these chapters will be read with a severe jolt. Let us hope that it is not too unkind to broach the similarity of such teachings to those of the Gnostics who offered to the "Elect" a system of thought and salvation superior to that of the traditional teaching of the Church.

In opposition to the above-named thinkers and their intricate theological systems, Fr. Weigel presents an analysis of the works of Norman Vincent Peale. Upon such an analysis, our author rightly states, the Catholic theologian "gasps and goes limp," and aptly concludes: "We need not lose our temper at the sight of this witch's broth but we have the right and the duty to protest bitterly when it is labeled as Christianity."

To the priest and to the seminarian who has been haunted by the ominous spectre of the name Harnack looming large in that section of

Dogma texts dedicated to "Errores," this volume will present a brief but satisfactory introduction to contemporary Protestant thinking.

The concluding chapter, "Ecumenism and the Catholic," discusses the attempt of the Protestant-Orthodox World Council of Churches to halt Protestantism's "inner drive to fragmentation." The assets and liabilities of the work of the World Council are fairly stated and the attitude of the Church toward this movement clearly presented. Reiterating the mind of Pope Pius XI he states: "The Catholic in logic cannot enter into a union of churches, because the very foundation of Catholicism is the dogma that there is only one Church, and that the word 'churches' can have meaning only in the sense that they are local subdivisions of that unique, divine, visible Catholic institution. If there is no God but Allah, it is also true from the Catholic view that there is no church except the Catholic Church."

In dealing with theologies which are so often keenly opposed to his own, Fr. Weigel never forgets that he is, at the same time, dealing with souls who do not have the gift of Faith, a free gift given to us through the love of God. Although at times we may wince momentarily at his generous bestowal of irenic adjectives on certain authors, we may well recall the temperate tone of Augustine in dealing with those separated from the Church in his own day, a tone in which the call to Truth sounded from a trumpet of Charity.

FRANCIS A. REGAN

ENCYCLOPEDIA OF THE PAPACY. By Hans Kühner. Translated by Kenneth J. Northcott. New York: Philosophical Library, 1958. Pp. 249. $6.00.

In what we may call the Introduction to this work, *The College of Cardinals and the Papal Election*, the author describes cardinal deacons as "consecrated priests, though right up to the nineteenth century they were sometimes of a lower grade of consecration" (p. 1). What the author undoubtedly means is that cardinal deacons are priests, whereas cardinal priests and bishops are bishops. At the very end of this so-called introduction, we note that among the many titles of the Holy Father there is *"Governor of Jesus Christ"* (p. 4). Certainly the author does not mean that the Holy Father actually governs Christ, but rather that the Pope governs in the name and with the authority of Christ. It would have been more accurate to speak of *"Vicar"* rather than *"Governor"* of Jesus Christ.

Among the inaccuracies found in this book, the following are worthy of note: In his description of the reign of Boniface VIII (pp. 100 ff.)

the author's pejorative remarks betray his prejudice against this Pope. Describing the reign of Pope Sixtus IV, the Professor states: "He was not ordained a bishop until after his election as Pope, an election which he had bought, and this is one of the most sinister episodes in papal history, by making promises" (p. 129). And again (p. 130): "The corruption and simony rampant in Sixtus' pontificate, during which he doubled, not only the taxes, but also the number of offices which could be bought, bringing their number up to six hundred and twenty five, was exceeded only by that of the Borja pope." One wonders what evidence the professor has for such statements. While it is evident that the greatest weakness of this Pope was nepotism, it is generally admitted that the men he chose for offices and dignities were worthy of them. Their weakness and vices were the weaknesses and vices of their times. Moreover when Sixtus ascended the papal throne he found himself surrounded with Cardinals whom he knew were scheming, crafty, and even unscrupulous, among whom were Cardinals Gonzaga and Borgia (later Alexander VI).

Describing the character of the illustrious Pope Clement XIV, Professor Kühner merely repeats all the calumnies directed against this great Pope by historians unworthy of the name down through the years. The Professor fails to substantiate any of his accusations against the Pontiff. Perhaps we are not to presume to question the professor's authority as an historian.

In his account of the pontificate of Pope Pius IX the author writes: "He raised François de Sales and Alphonso of Liguori to the status of Church Fathers. . . . On 8th December 1854 he pronounced the doctrine of the Immaculate Conception" (p. 231). Only those are regarded as Fathers of the Church who combine the four necessary qualifications: orthodoxy of doctrine, holiness of life, ecclesiastical approval and antiquity. The title Doctor of the Church is conferred on those who lack only the distinction of antiquity. So Pius IX raised Sts. Francis de Sales and Alphonse Liguori to the status of Doctors of the Church not Fathers. Pius XI also made St. Albert the Great a Doctor and not a Father of the Church, as the author states.

The book is a translation and a very poor one. The English leaves much to be desired and some sentences are rather unintelligible, e.g., "Pius embodied all the qualities of a saint in a curious mixture of goodness, mildness and poverty about which astonishing facts have been handed down, frequent fits of pessimism, inflexibility and a certain obstinacy" (p. 236).

This book has no table of contents and no index. No reference is made to sources anywhere in the book. At the end we find a bibliography of some seventeen books, all of a general nature. We find no mention

of such standard sources as Mann's *History of the Popes,* Duschene's *Liber Pontificalis,* or Mollat's *Papes d'Avignon.*

In view of the inaccuracies mentioned and many others we cannot recommend this book as worthwhile either to the clergy or to intelligent laymen.

CLEMENT M. O'DONNELL, O.F.M.CONV.

FROM DEATH-CAMP TO EXISTENTIALISM. By Viktor E. Frankl. Translated by Ilse Chase. Boston: Beacon Press, 1959. Pp. xii + 111. $3.00.

Kierkegaard somewhere said: "Preachers are no longer pastors of souls, for doctors have become such." Dr. Frankl and others along with him also believe that many of the problems a person formerly took to the priest are now being taken to the psychiatrist. As a result, the doctor is sometimes forced into what Frankl has called a "medical ministry" (p. 106). On the other hand, there are mentally ill persons who stopped going to a psychiatrist because they had "lost confidence in him" or because the patient felt he was not being treated "like a person." Because of recent trends in psychiatry, today more than ever before we need to pay some attention to this matter of confusion of roles.

This book describes the background for the birth of a new type of psychotherapy called "logotherapy." It is a specific brand of "existential analysis" which has been called the "Third Viennese School of Psychotherapy." Whereas Freudian psychoanalysis makes much of the "will-to-pleasure," and Adlerian individual psychology considers the "will-to-power," Frankl postulates a "will-to-meaning" as a more perfect and significant development of depth psychology (p. 97). His logotherapy is not offered as a rejection of the two earlier theories; it is simply intended to supplement them. The former theories were adequate a half century ago because of the particular brand of neurosis that affected individuals of that day, but at present the world is suffering from a new kind of neurosis, namely "existential frustration"—the need to see *meaning* in life.

In this Third Viennese School, psychotherapy now openly admits its relation to a metaphysics of being, a philosophy of man, a hierarchy of values, and in particular, the meaning of life, religion, and God. Actually, such notions have always existed in psychotherapy—which is never *merely* a technique; and its philosophy, however vehemently denied, is at least a "masked philosophy."

Literally stripped of all material possessions, the prisoner in a concentration camp stands naked in his emaciated body and bruised bones,

deprived of everything except the freedom to choose an attitude toward his life and the suffering it contains. As one who has known, struggled with, and overcome this "existential vacuum," Frankl asks this question: "Is that theory true which would have us believe that man is no more than a product of many conditional and environmental factors—be they of a biological, psychological or sociological nature?" (p. 65). Out of the experiences of the concentration camp, life—because of the cheap value placed upon it—acquired a deeper meaning in the perspective of suffering and death. The principle *"primum vivere deinde philosophari"* did not apply, and what really mattered was *"primum philosophari deinde mori."*

At a recent international congress on psychotherapy, where Frankl presented a paper, some considered his doctrine "extremely dangerous for psychiatry" because of "its metaphysical flirtations." Yet this doctrine "was not concocted in the philosopher's armchair nor at the analyst's couch; it took shape in the hard school of air-raid shelters and bomb craters, in concentration camps and prisoner of war camps" (p. 104). In these situations it was the medical men in particular who were the first to say: "Textbooks tell lies!" (p. 15).

At any rate, logotherapy is significant for psychiatry, and it has, moreover, the endorsement of competent authority in the field. Hence, all psychiatrists need to reckon with it. Philosophers and theologians will also want to consider it for the clear and forceful indication it is that psychiatry has come of age now and is for the most part unafraid to consider metaphysical concepts. This liberation of psychiatry should prove wholesome. At the same time it will challenge theologians and philosophers who now find themselves willy-nilly in the company of psychiatrists. In this relationship, a clear concept of one's role is important for the advancement of psychiatry and the enriching of our own philosophy of man, human behavior, and values.

In 1946 this book was first published in German under the title *Ein Psycholog erlebt das Konzentrationslager*. The American edition has the advantage of a concise supplement on the "Basic Concepts of Logotherapy," and Gordon Allport's "Preface" is likewise a significant contribution. The translator writes a limpid style, and the book reads along with compelling ease. It will be difficult to put it down until it is finished.

RAMON A. DI NARDO

Books Received—June, 1960

THE VATICAN COUNCIL'S TEACHING ON THE EVOLUTION OF DOGMA. By Mark G. McGrath, C.S.C. Santiago: Universidad Catolica de Chile, 1959. Pp. 135. No price given.

THE DISCOVERY OF GOD. By Henri de Lubac. Translated by Alexander Dru. New York: Kenedy, 1960. Pp. 212. $3.95.

THE SON OF MAN. By François Mauriac. Translated by Bernard Murchland. Cleveland: World Publishing Co., 1960. Pp. 159. $3.00.

GOD AMONG MEN. Translated and edited by Bernard Murchland, C.S.C. Notre Dame: Fides, 1960. Pp. 315. $4.50.

THE OBLIGATION OF THE CONFESSOR TO INSTRUCT PENITENTS. By John H. Ziegler, C.S.P. Washington, D. C.: Catholic University of America Press. Pp. vi + 60. No price given.

THE NATURAL LAW READER. By Brendan F. Brown. New York: Oceana Publications, 1960. Pp. x + 230. $3.50.

THE ADVENTURES OF CATHERINE OF SIENA. By Mary Reed Newland. New York: Kenedy, 1960. Pp. 32. $2.50.

IN SILENCE WITH GOD. By Benedict Baur, O.S.B. Translated by Elisabethe Corathiel-Noonan. Chicago: Regnery, 1960. Pp. xiii + 235. $3.75.

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A partial list of 'Fair Share'* Capital Fund and Increased Income Campaigns

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SINCE JANUARY, 1960, AND NOW IN PROCESS

		Goal	*Obtained*
ARIZONA			
Casa Grande	St. Anthony's (New Church)	$125,000	$200,000
COLORADO			
Canon City	St. Michael's (New Classrooms and Hall)	125,000	137,611
★Colorado Springs	Holy Trinity (New Combination Church-School)	120,000	140,600
ILLINOIS			
Aurora	St. Rita of Cascia Church (New Parish Plant)	350,000	In Process
IOWA			
Ottumwa	City Parishes of Ottumwa (New Walsh High School)	400,000	401,033
KENTUCKY			
Ft. Thomas	St. Thomas (weekly income increased $600 over that obtained from a campaign conducted by another firm 3 years ago)		3,400
LOUISIANA			
Buras	Our Lady of Good Harbor (Building Program)	175,000	251,400
New Orleans	St. Mary of the Angels (New Combination Church & Rectory)	350,000	In Process
MASSACHUSETTS			
West Newton	St. Bernard's (Grade School Addition and New High School)	500,000	790,000
MISSOURI			
Belton	St. Sabina's (New School)	65,000	72,266
NEBRASKA			
Omaha	St. Philomena's (Increase weekly income)		In Process
NEW MEXICO			
★Gallup	St. Francis (New Church and Rectory)	125,000	126,803
OHIO			
★Cincinnati	Church of the Little Flower (Building Program and Debt Liquidation)	300,000	In Process
★Cincinnati	St. Jude's (School Expansion)	200,000	245,000
Cincinnati	Convent of Mary Reparatrix (New Retreat House)		($170,000 to date)
PENNSYLVANIA			
Ebensburg	Holy Name (School Addition and Church Renovation)		In Process
Lock Haven	Immaculate Conception (New School)	100,000	138,914
TEXAS			
★Del Rio	Sacred Heart (New School)	Open	59,880
★Victoria	Our Lady of Victory (Building Program)	225,000	In Process

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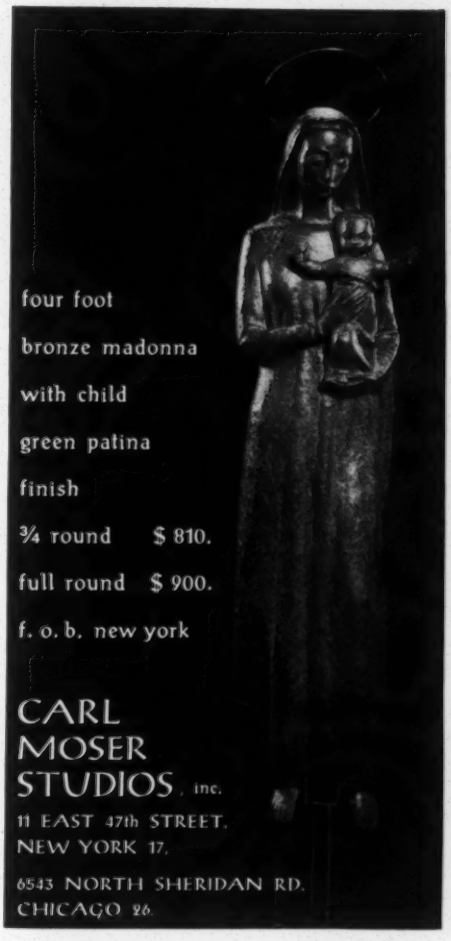

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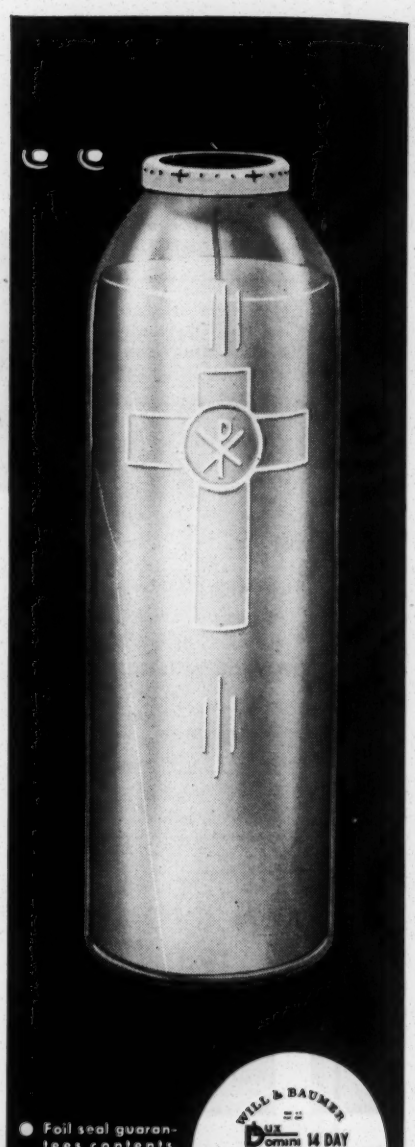
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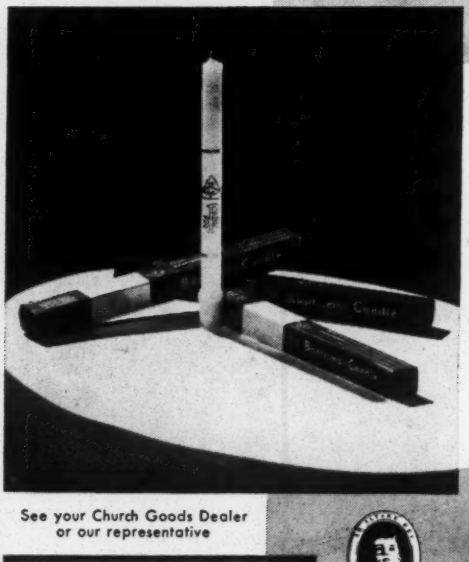

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